MEN WORTH REMEMBERING

STEPHEN GRELLET

WILLIAM GUEST

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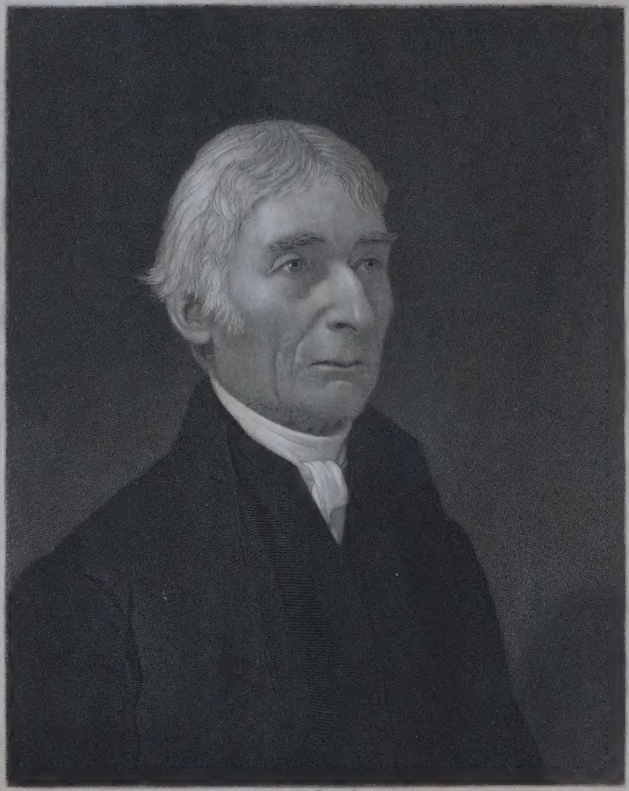

Engraved by John Sartain.

Affectionately thy friend

Stephen Grellet

STEPHEN GRELLET.

BY

WILLIAM GUEST, F.G.S.,

Author of "Fidelia Fiske," "The Young Man's Safeguard in the Perils of the Age," etc.

Philadelphia:

HENRY LONGSTRETH,

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PREFATORY NOTE.

THE following is the Life of a man who saw the last days of the great French Monarchy, shared the sufferings of the old French Nobility, traversed Europe several times on a mission of Mercy during the wars of the First Napoleon, assisted after the peace in the development of a new period, was one among the first and foremost workers for the abolition of slavery, aided in the advancement of the United States Republic to its present greatness, and lived on beyond the middle of this century. This remarkable life has hitherto been little known beyond the circle of the Society of Friends. The "Memoirs of the Life and Gospel Labors of Stephen Grellet," edited by Benjamin Seebohm, are contained in two large and closely printed octavo volumes, and have passed through three Editions. There is also an interesting and good sized volume, called an "Abridged Edition," by R. and C. R. Alsop, but written mainly for the use of Friends. Messrs. Samuel Harris & Co., have courteously granted permission to prepare in a briefer form a Life intended for the general Christian public.

W. G.

Milton-on-Thames.

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CHAPTER I.

GUIDING PRINCIPLES.

THE few introductory remarks of this chapter will not, it is hoped, be regarded as mere truisms, but rather as the statement of principles of which we need in this age to be reminded.

The latter part of the third quarter of this century brought into full manifestation two totally opposite schools of opinion. On the one side were eminent and distinguished students of biology, physics, and philosophy, who having started on their investigations with the principle that the supernatural is not the field for human inquiries, have apparently come to admit design without a designer, to teach a sublime scheme of evolution which has proceeded, not with a presiding will, but on self acting laws, and have thus, by a willing dismissal of the Creator, turned the faces of not a few in this generation away from the light, so that they confront only negations and ever deepening darkness. Unspeakably melancholy has this become to a younger race of scientific inquirers, while in lower levels of society the disbelief has filtered as a baleful poison of vice, license and corruption. On the other hand, there is a vast multitude of rare cultured and earnest Christian believers who, compelled to note in

the world and in human history indubitable proofs of the presence and temptations of the spirit of evil, and at the same time irrefutable evidences of the presence among men of a Saviour, are prepared for a cordial acceptance of the profound spirituality of the New Testament, and for a self-less and saintly consecration to the well-being of the human race. The latter class have happily no reason to be ashamed of their fellow-workers, and of the results of their lives. To confirm their faith in the mission of the Comforter, and in His abiding guidance, is the main end in offering this life of Stephen Grellet.

An intelligent reader who should come for the first time to the pages of the New Testament would be impressed by the emphatic, tender, and unambiguous manner in which Christ promised the abiding presence among men of the Spirit of grace and truth.

The Spirit was to "convince" the world. Until the end of the age He was to remain with the race for whom the Son of God had offered the great expiation. Men in a moral graveyard of death would "hear His voice and live." While the grace would be for all men, the effectual operation would be in *His* hands to whom the eternal Father had "given authority to execute judgment also, because He is the Son of man" (John v, 27).

Endowed by the Spirit, Christ's servants were to do "greater works" than the Master's. The acts of His incarnation specially bore the mark of being works on nature. The "greater works" of His disciples were to be moral and spiritual.

There was, however, to be a condition—the entire and cordial acceptance of the Divine will. His followers were to "abide" in fellowship of heart and purpose with their ascended Lord. Only thus could they bear this "abundant fruit." As they willed and planned and acted with Him, they might "ask what they would, and it should be done unto them." Thus would they be "vessels meet for the Master's use," ready for every emergency and for every demand of their Lord in the way of service and of testimony.

In reading such lives as those of St. Paul, of St. Bernard, of Boniface, of Francis de Sales, of Fletcher, of Bramwell, and McCheyne, we find these conditions fulfilled. We shall note the same habitual waiting upon Christ, the same sympathy with Him, and the "hearkening to His word," in the apostolic life of Stephen Grellet. We shall see that after this calm and prolonged looking unto the Lord he became a witness for Him during a terrific crisis of European history; and that over the two hemispheres he bore a testimony adapted, with marvellous wisdom, alike to dwellers in palaces and in slaves' huts, to the inmates of ecclesiastical mansions and common jails, and yet none the less suited to the periodic meetings of Friends and to large assemblies of Roman Catholics and Protestants in Europe and America.

By the twofold watching for heavenly direction—the inward voice and external providences—we shall, in following the narrative, observe how a humble, but not ungifted man, seldom testified in any one circle, and over not less than sixty years, without witnessing

those "greater works" of moral awakening and of spiritual revival of which the Lord Jesus spake.

This also we shall learn, and the lesson is not unneeded in the present time. The subject of this memoir was like "the Servant of Jehovah," of whom it was predicted—"He shall not cry, nor lift up, nor cause His voice to be heard in the streets." By the craving for crowds and numbers, by the placard sensation and advertisement, by mechanical methods for revival services, we *may* be fulfilling the Lord's will. But by relying on these methods, and by the inflexible fore-arrangements for them, we may unconsciously be out of harmony with the Spirit's guidance, and out of sympathy with Him who gave His sublime teaching on spiritual worship to one solitary woman; who "opened the Scriptures," during several hours on the day of His resurrection, to two disciples, both obscure, and the name of one of whom we do not even know; and who directed the evangelist Philip to make a long journey in order to relieve the solicitudes and guide into the way of peace one inquiring man.

The life of Stephen Grellet will teach one other important lesson. In reading the history of Jesus we could hardly conceive of His laying out His plans at the beginning of a week, and resolving that this should be done on the first day, that and the other on the days following. He lived in such unity with God's providence that the path of service was constantly made plain as He came up to it. In like manner will this guidance be apparent as we follow the course of the subject of this memoir. He travelled over Europe

four times, made long journeys in the work of the ministry and of benevolence in America, and did all this under an impulse and monition that never failed him. There was a wonderful *timeliness* and a natural but beautiful sequence in his visits and intercourse with men. He believed that he should be taught of God on every new emergency, and it was so. To many servants of Christ who in our time desire to live this life of faith, this record of a long but calmly consecrated and most useful life may give appropriate encouragement and direction.

We may then dismiss the apprehension that the world has lost its youth, and that its fires are dying out. The Spirit of God can never be old. While He is the abiding witness for Christ in the world there will always be a substantial identity in the Christian confessions, and always be guidance and usefulness shed over those who believe and teach that Eternal Love is in every age yearning to bless and save a fallen and tempted race.

CHAPTER II.

THE YOUNG NOBLE: THE PREPARATION FOR HIS MISSION.

ETIENNE DE GRELLET, afterwards, when he became a Friend, called Stephen Grellet, was born on November 2d, 1773, in France, in the city of Limoges, capital of the modern department of Haute Vienne, and situated in the beautiful district of Limousin. He was the fifth child of Gabriel Marc Antoine de Grellet and of his wife Susanne de Senamaud.

His parents were wealthy, and ranked high among the nobility of that district. During Etienne's childhood, his father, Gabriel de Grellet, resided on his patrimonial estate. He was owner of extensive porcelain manufactories in the neighborhood of Limoges, as well as proprietor of some iron works. For some years he was comptroller of the Mint, and, at one time, formed part of the household of Louis XVI. As the intimate friend and counsellor of the king, he was accustomed to attend service with him in his private chapel. A title was conferred upon him for the benefits he had rendered to his country, especially by the introduction of the manufacture of superior porcelain ware. His porcelain works were afterwards purchased by the king, just before the French Revolution; but, on account of that event, never paid for.

The ancestors of the mother of Etienne de Grellet had for many generations resided at Limoges. They were all persons holding high positions in society. On both sides Grellet's parents were Roman Catholics. Two of his aunts retired from the world to seek the holier life of the "religieuse." It is all but certain that such an example would make a strong impression on the affectionate and aspiring mind of their nephew. The high moral bearing of his father, and the uniform kindness of his home, had also their influence over the tender and susceptible boy. His direct religious advantages were, however, few. He tells us: "My parents were desirous to give their children such an education as should make them accomplished in the eyes of the world; but, though trained in the precepts of a high-toned morality, they received little direct religious instruction. The simple truths of Holy Scripture were not the food of their early childhood,—the 'principles of the doctrine of Christ' were not taught them, and they had scarcely 'so much as heard whether there be any Holy Ghost.'"

A quick susceptibility to religious impressions seems, nevertheless, to have marked the youthful days of Etienne de Grellet, and early indications of the work of Divine grace upon his heart were not wanting. When quite a child, his thoughts on the omnipotence of the Divine Being, the Creator of all things, so deeply affected him, that he never afterwards lost the recollection. At the early age of five or six, the efficacy of prayer to an omnipresent and omniscient God was remarkably taught him. His juvenile powers

had been overtasked by a long Latin exercise; he was quite disheartened. Alone, in his chamber, he looked abroad upon the glories of the external world, and remembered that it was God who had created them all. The thought arose in his heart—"Cannot the same God give me memory also?" He knelt down at the foot of his bed, and poured out his soul in prayer to the Lord. On re-perusing his lesson, he found himself master of it; and henceforward he was able to acquire learning with increased facility. Even in his old age he could look back to "happy days," when his childish heart was deeply affected, and remember, "with grateful emotion," the places in his father's house, where, "on his knees, with his eyes flowing with tears, he had poured forth his supplications unto God." Having early learnt to repeat the Lord's Prayer, he exclaims, "Oh, how was my heart contrited, while uttering the words, 'Our Father, who art in heaven.'" To be permitted thus to look up to his God, to call Him Father, and to consider himself as His child, filled his young soul with the tenderness of reverential awe.

To those who believe that (so far as we know) the chief object of Eternal Love is man, and that for man's sake God raises up His chosen witnesses in every age, it will be readily admitted that Divine love was educating Etienne de Grellet for the place he was to fill in a time of trouble such as Europe had not previously known. Happily, schools and colleges in France were no longer under the sway of the Jesuits. Young Etienne was sent to the University of the

Oratorians at Lyons. It was a well-ordered institution. There were, with the professors and officers of the establishment, about a thousand inmates. The religious principles were those of the Jansenists. "Corruption and levity" were repressed, order and discipline were carefully maintained, and the literary advantages were of a high and varied nature.

Etienne was endowed with rare capacities for learning. He had, moreover, a graceful address, and assiduously cultivated suavity and self-reliance. He rose rapidly in the university, and obtained advanced prizes for his classical acquisitions. It was at this time that he laid the foundation of that fortitude, skill in languages, and general knowledge, which fitted him so singularly for moving with such freedom and ascendancy among all classes of society. It was at this period also that, to use his own words, he was again "favored with the Lord's gracious visitations to his soul." To this he afterwards gratefully refers when, commemorating the Divine goodness, he exclaims: "Oh, the heart-meltings I have known—fervent were some of the prayers I then put up, when on my knees, my cheeks were bedewed with tears.

"As we were educated," he continues, "by Roman Catholics, and in their principles, we were required to *confess* once in every month. I had chosen for my confessor one whom I thought to be a pious and conscientious man; and, as I could not understand how it was possible for a *man* to forgive my sins, I asked him what he could say to satisfy my mind on that point, for I considered that God alone could for-

give sins; a doctrine, however, which I had never *heard* of. He, seeing further than many other priests, told me that he considered himself invested with such authority, only so far as that, if I was sincere, and truly penitent in the sight of God, he was the instrument through whom information was given me that my sins were forgiven. This rational answer gained him much of my confidence and respect. He bestowed a fatherly care upon me.

"From my earliest days, there was that in me which would not allow me implicitly to believe the various doctrines I was taught. Though I was told that they were mysteries which I was not to seek to see into, yet my reasoning faculties brought me to the root of the matter; from created objects to the Creator, from time to eternity."

Before leaving the university he received confirmation according to the rites of the Roman Catholic church, and joined in participating in the sacrament of the Lord's Supper. But he grew doubtful of what Roman bishops and priests could do for him.

Among what he termed "*religious openings*" at Lyons, one left a deep impression; and the remembrance of it helped to sustain his spirit under many subsequent exercises and trials.

"I thought I saw," he says, "a large company of persons, or rather purified spirits, on one of those floating vessels which they have at Lyons, on the Rhone, occupied by washerwomen. They were washing linen. I wondered to see what beating and pounding there was upon it, but how beautifully white it came out of

their hands. I was told I could not enter God's kingdom until I underwent such an operation,—that unless I was thus washed and made white, I could have no part in the dear Son of God. For weeks I was absorbed in the consideration of the subject—the washing of regeneration. I had never heard of such things before, and I greatly wondered that, having been baptized with water, and having also received what they call the sacrament of confirmation, I should have to pass through such a purification; for I had never read or heard any one speak of such a baptism."

Dr. Arnold, of Rugby, said, "It is not learning or genius that makes the truly effective man, but moral thoughtfulness." The thoughts of his heart, of which the foregoing vision was the outgrowth, led Etienne to feel astonished that, spite of ceremonies, confirmations, sacraments, and rites of priests, his heart still was unchanged, his conscience and sense of sin unrelieved, and his evil propensities still unsubdued. As might therefore have been expected, after leaving the university, he "sought his happiness in the world's delights," gave full sway to his inclinations, and lost his earlier religious convictions. Nevertheless, the Holy Spirit of Christ was lovingly drawing him on. He records: "I sought after happiness in the world. I expected to find it. I went in pursuit of it from one party of pleasure to another; but I did not find it, and I wondered that the name of pleasure could be given to anything of the kind." This is remarkable language for a youth, and deeply interesting is it to witness that great and memorable crisis in the history

of a soul, of which myriads of saved ones bear witness, when the law of purity is consented to that it is good, but another law in the members wars against this law of the mind, and the struggling spirit cries out, "Who shall deliver me from the body of this death?"

Deliverance was to come to Etienne de Grellet through a baptism of fire and a storm of terrors and desolation. The French Revolution of 1789 broke out; that time of horrors, that awful nemesis of wrong. The De Grellets belonged to the nobility of France, on whom the chastisement had chiefly to fall; and, like all such tribulations, it fell upon the innocent with the guilty. The haughtiness of the nobles forbade all compromise with the popular party. A hundred thousand of the most wealthy and influential land-owners fled their country, to unite with the armies of the continental powers in bringing about a counter revolution. Etienne, with his brothers, joined the fugitives, and proceeded to unite with the royalists. He left his father, and his father's house, and never saw them again. At Mont Midi, on the way to Germany, he thus records a rencontre: "I shudder when I remember the state of insensibility I was in. I was not the least moved when surrounded by people and soldiers, who lavished their abuse upon us, and threatened to hang me to the lamp-post. I coolly stood by, my hands in my pockets, being provided with three pairs of pistols, two of which were double-barrelled. I concluded to wait to see what they would do, and resolved, after destroying as many of them as I could, to take my own life with the last. No thought of

eternity was then before me, no sense of remembrance that there is a God."

Probably his coolness, by God's good care, preserved him from suffering or doing injury.

The rendezvous of the nobility was Coblentz, whither the French princes had fled. There the winter and spring of 1791–2 were spent in preparations for the approaching campaign in France.

"Everything about me," says Etienne, "and the very nature of the work I was engaged in, was highly calculated to destroy every fibre remaining of those tender impressions I had heretofore received; but my gracious Lord did not wholly forsake me. I was preserved from those gross evils that are too generally attendant on an army. But oh, the height of my infatuation! I attributed my preservation to my own reasoning powers; for I viewed the vices to which my companions were addicted in the same light as, a little before, I had done jovial parties for dancing, etc., etc.; concluding that what degrades the man can yield him neither true comfort nor pleasure. Divine light would, nevertheless, at seasons, pierce into the inmost recesses of my benighted heart. I was fond of solitude, and had many retired walks through the woods and over the hills. I delighted to visit the deserted hermitages which formerly abounded on the Rhine. I envied such a life of retirement and of purity. I, too, looked forward wistfully to such a life; but I saw also that unless I could leave behind me my earthly-mindedness, my pride, vanity, and every carnal propensity, an outward solitude could afford me no shelter."

In the summer of 1792 young Grellet was in the King's Horse Guards. Accompanied by the Austrians and Prussians, the army entered France. But disasters came, and the forces were soon after disbanded. It was not the will of God to save France from the fiery deluge which was to follow. Etienne had stood in battle array. He had seen many falling around him. But he often afterwards, with peculiar thankfulness to the good providence of God, reverts to the fact that he was in a corps of reserved troops, and was preserved from the shedding of the blood of his countrymen.

After the retreat of the princes' army, the young De Grellets became prisoners of war, and were ordered to be shot. Again God in mercy preserved Etienne. Just as the time for the execution of the sentence had come, a commotion arose in the hostile army, and he and his brothers escaped, first to Brussels, and thence reached Holland in safety. In Amsterdam they met with friends. Their hearts were, however, drawn to their beloved parents, who were in the midst of the vicissitudes of the Revolution. But to return to them as young soldiers of the King's Guards would aggravate instead of alleviating their trials. Danger threatened on every side. Etienne and one of his brothers resolved to go to South America. Having obtained a passage on board a ship bound for Demerara, they arrived there, January, 1793.

That visit to a slave colony was a part of the training Etienne de Grellet was to have to educate him for his subsequent mission, and his witness in England and in the United States.

There have been few brighter or more honored chapters in human history than the record of the benevolent labors of the Friends on behalf of slaves, and De Grellet was to do much to sustain among them abolitionist principles.

The two brothers were provided with letters of introduction from their friends in Holland to some of the principal planters, who received them with much hospitality. Mercantile pursuits soon occupied their attention, and during a residence of two years in the colony, which then belonged to Holland, they had an opportunity of seeing much of the horrors of slavery, and of becoming intimately acquainted with the ruinous effects of the iniquitous system, both upon the colored and the white population. They were much shocked, on their first arrival in the colony, in observing the degraded condition of the miserable descendants of the African race, whose almost naked bodies bore evident marks of the cruelty of their oppressors, and whose backs were frequently covered with large scars, left by the lash of the whip; some still bleeding under the strokes recently inflicted, had cayenne pepper and salt rubbed into their wounds, to increase their suffering. Such was the impression made upon Etienne by the scenes of cruelty and anguish he witnessed, that, many years after, the sound of a whip in the street would "chill his blood," in the remembrance of the agony of the poor slaves; and he "felt convinced that there was no excess of wickedness and malice of which a slaveholder, or driver, might not be guilty."

"Demerara," he remarks, "was a place of much dissipation. I do not recollect, during the whole time I was there, that I saw anything, in any one, that indicated a feeling of religious sensibility There was no place of worship; no priest of any kind, except one who had been there a few years, who was a dissolute, drunken man. It was of the Lord's mercy that I, and the whole land, were not destroyed like Sodom and Gomorrah. At that time, the prince of the power of the air, who rules in the hearts of the children of disobedience, had obtained such a victory over me, that I had become one of the number of those infatuated ones who call good evil, and evil good,—darkness light, and light darkness,—to so daring a pitch as to say, *There is no God!* I not only thought that there was no God, and consequently no religion, that all the profession of it was but priestcraft, invention, and deceit, but so plausibly had I compassed myself with sparks of my own kindling, that I thought I saw a way to steer my own course. I had become a complete disciple of Voltaire, and writers of that class.

"How low, how degraded, did I see man to be! And yet I could dare to think I had reached to that correctness of reasoning, that would enable me to rise from that sink of corruption, and live a virtuous life,—even concluding that it was this philosophy that preserved me from giving way to the vices which flowed like a torrent about me. This was my situation when the Lord Himself interfered to release me from that land, and to open a way for my emancipation from a

bondage far more to be dreaded than that of the poor slaves whom I commiserated."

A rumor, apparently well sustained, reached Demerara in the spring of 1795, that the French were coming to take possession of the colony. A fleet was seen approaching. The two brothers resolved to leave immediately, and they took passage forthwith in an American trading vessel which was on the point of sailing. As they were leaving, they saw the fleet approaching the harbor of Demerara. Not until their arrival in America did they learn that the alarming rumor was incorrect. The fleet had come from England.

Mistakes are frequently overruled to serve the purposes of God. Columbus meant to find a short way to India and Cathay, and he revealed a new world by a "splendid blunder." It is well to see *special* providences; it is better to see that all events are a chain of providence. Young Grellet regarded it as a circumstance that "stood prominent in the days of his pilgrimage," that he left Demerara. The brothers' prospects in mercantile pursuits were bright. Had they found earlier that the English vessels had come to establish, in the place of anarchy and maladministration, an equitable British rule, it is little likely they would have left the colony.

A series of providential deliverances followed them. The ship, on her way to America, was chased by a privateer off Martinique. But the boats of the privateer could not be lowered because of the violence of the storm. Off the island of San Domingo the vessel on

which the brothers sailed was driven amidst sunken rocks; taking the crew for enemies, the islanders pointed their cannon on them. In the extremity of their strait between the rocks and the cannon, they unexpectedly found a narrow channel of escape. Some days after, their vessel took fire; but when matters appeared hopeless, the flames were restrained. Off the New Jersey shore a thick fog brought the ship into a most critical position; in a few minutes all on board would have perished; for a brief moment the fog cleared, to show the master where the vessel was.

De Grellet remarks: "Thus did Divine Providence repeatedly interfere, and prevent my sinking into everlasting misery. But such was the obduracy of my heart, all that time, that I do not recollect to have felt any emotion of gratitude."

Probably every life would bear such evidences of a controlling Hand if it were carefully watched. The accidents that happen to men occur mostly because, in Divine wisdom, the errors and faults of men are intended to be for our warning. By never favoring incompetence and carelessness God educates His creatures.

"O Father-eye, that hath so truly watched,
O Father-hand, that hath so gently led,
O Father-heart, that by my prayer is touched,
That loved me first when I was cold and dead:

Still do Thou lead me on with faithful care
The narrow path to heaven where I would go,
And train me for the life that waits me there
Alike through love and loss, through weal and woe."

Arrived in America, the brothers first took up their abode on Long Island, and resolved to wait until they might obtain tidings of their parents, towards whom the hearts of the fugitives went out in ceaseless solicitude. Whether it would be safe to return to them, and to brave the chaos of conflict and enmities on which France had entered, or to remain in the United States, was now their anxious inquiry. Meanwhile, they settled for the summer of 1795 at Newtown. Their manners and position gave them access to the best society of the place. On taking leave of their father, he had given them a maxim, to choose the company of "their seniors in age, and their superiors in ability." This counsel from one whom they ever regarded with the deepest reverence and affection was not without its advantages. In Newtown they were received as visitors into the well-ordered family of an officer of rank who had served in the British army. His wife was connected by lineage with Franklin, who had signed the Declaration of Independence. The family was one of culture and of refined manners. There the two unfortunate but engaging strangers found often a congenial home. At this time the brothers had little knowledge of the English language, and Miss Corsa, the daughter of the family, who was accustomed to converse with them in French, recommended the study of the works of William Penn, the illustrious founder of the State of Pennsylvania. Etienne de Grellet, regarding Penn as a statesman and politician, began to translate, with a view to obtain a better acquaintance with the English language, the

works of the great Quaker. It was a study pregnant with important issues, and formed a crisis in Etienne's history. He was at that time twenty-one years of age, and, under the full sway of skeptical opinions, was without one religious impression. But the time had arrived when his earlier cries and supplications for light and guidance from the Hearer of prayer were to receive an answer. The vicissitudes the young noble had passed through had given him a knowledge of men and of the times, and now, after the preparation, the chosen vessel was to be summoned to his work.

The author of this Life of De Grellet may be permitted to say that an extended and careful observation has taught him that when the pointings of the young are turned Christward, although early impressions may seem evanescent, the first direction of the nature returns after many days. He has seen also that the disparagement of early piety, which is the fashion with some persons, has been shown afterwards, in a young person's history, to have been a terrible and most awful mistake. The right course is by every method, and by a religious atmosphere of home or school, to develop reliance on a Divine arm and on a Divine wisdom, and to form that *clinging* of faith which is natural to a child. Where there is a rich nature there will, with such an experience, be emotion. To disparage the emotion in such a case will be to prevent or kill the faith. The child-emotion will be corrected by time; the faith, though it may seem to falter, will through God's grace assert itself again.

CHAPTER III.

THE GREAT CHANGE.

RARELY was the call louder and clearer than that in this age to all Christian teachers to assert in the most pronounced and decided manner the necessity and nature of true conversion to God. The followers of Jesus Christ find themselves surrounded by proud reasonings, an unbelieving skepticism, and a latitudinarian mingling of error and truth. Upon the understanding and acceptance of the teaching of Christ, with respect to the regeneration of a human soul, depend alike the stability of the church and the eternal well-being of individuals. What, then, is this great change which is called conversion? It is an inward revelation to the human spirit of the evil of sin, and the utterly lost state of the sinner. It is the birth into an experience of the profound pity of God, the Father of the spirits of all flesh, who strives with the sinner to win him to a chosen obedience to Himself. It is, under the teaching of the blessed Spirit, the soul's apprehension of the surpassing and transcendent love of God, who has set forth Christ Jesus as a propitiation for sin, for the purpose of making manifest His righteousness in the forgiveness of sin, and of satisfying the conscience of the sinner. It is

the new motive that thus comes into the life, the pointings of the new nature Godwards, and the consecration of the whole being to a loving acceptance of the will of our Father in heaven. This has been the mark of all the illustrious servants of God in the bygone times, and no man or woman, even in the lowliest sphere, has done any really effective and permanent service in turning men unto righteousness, who has been ignorant of this great spiritual change and renovation.

We ask a careful noting of the record of Etienne de Grellet's life at this time. He was one of the most humble and truthful of men. He says, at the beginning of his narrative: "In now attempting to give some small account of the merciful dealings of the Lord with me, for my near relatives and friends, it is very far from my desire to perpetuate my memory to another generation; but rather, with an eye to the advancement of the Redeemer's kingdom, to encourage my fellow-pilgrims, whilst they may mark some of their own footsteps in the path which I have trodden from my youth up, to lift up their heads in hope; for, in proportion as the tribulations of the gospel have abounded, so its consolations have much more abounded by Christ. My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for He has done great things for His servant!"

After the manner of the Friends, Etienne dropped the "de" before his name, and afterwards adopted an English appellation. From this time, therefore, he will be designated by the name he bears through the

two hemispheres—Stephen Grellet. It is impossible to describe his conversion in a better way than he himself has done. He was still in his twenty-second year.

"Through adorable mercy, the visitation of the Lord was now again extended towards me, by the immediate openings of the Divine light on my soul. One evening as I was walking in the fields alone, my mind being under no kind of religious concern, or in the least excited by anything I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words 'Eternity! Eternity! Eternity!' It reached my very soul,—my whole man shook,—it brought me, like Saul, to the ground. The great depravity and sinfulness of my heart were set open before me, and the gulf of everlasting destruction to which I was verging. I was made bitterly to cry out, 'If there is no God, doubtless there is a hell.' I found myself in the midst of it. For a long time it seemed as if the thundering proclamation was yet heard. After that I remained almost whole days and nights, exercised in prayer that the Lord would have mercy upon me, expecting that He would give me some evidence that He had heard my supplication. But for this I was looking to some outward manifestation, my expectation being entirely of that nature.

"I now took up again the works of William Penn, and opened upon 'No Cross, no Crown.' The title reached my heart. I proceeded to read with the help of my dictionary, having to look for the meaning of nearly every word. I read it twice through in this

manner. I had never met with anything of the kind; neither had I felt the Divine witness in me operating so powerfully before.

"I now withdrew from company, and spent most of my time in retirement, and in silent waiting upon God. I began to read the English Bible, with the aid of my dictionary, for I had not one in French. I was much of a stranger to the inspired records. I had not even seen them before, that I remember; what I had heard of any part of their contents, was only detached portions of Prayer Books.

"Whilst the fallow ground of my heart was thus preparing, my brother and myself, being one day at Colonel Corsa's, heard that a meeting for Divine worship was appointed to be held next day in the Friends' Meeting House, by two English women on a religious visit to this land, to which we were invited. We felt inclined to go. The Friends were Deborah Darby and Rebecca Young. The sight of them brought solemn feelings over me; but I soon forgot the servants, and all things around me; for in an inward silent frame of mind, seeking for the Divine presence, I was favored to find *in* me what I had so long, and with so many tears, sought for *without* me. My brother, who sat beside me, and to whom the silence, in which the forepart of the meeting was held, was irksome, repeatedly whispered to me, 'Let us go away.' But I felt the Lord's power in such a manner, that my inner man was prostrated before my blessed Redeemer. A secret joy filled me, in that I had found Him after whom my soul had longed. I was

as one nailed to my seat. Shortly after, one or two men Friends in the ministry spoke, but I could understand very little of what they said. After them, the two English visitors spoke also; but I was so gathered in the temple of my heart before God, that I was wholly absorbed with what was passing there. Thus had the Lord opened my heart to seek Him where He is to be found.

"My brother and myself were invited to dine in the company of these Friends, at Colonel Corsa's. There was a religious opportunity after dinner, in which several communications were made. I could hardly understand a word of what was said, but as Deborah Darby began to address my brother and myself, it seemed as if the Lord opened my outward ear, and my heart. Her words partook of the efficacy of that 'word' which is 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' She seemed like one reading the pages of my heart, with clearness describing how it had been, and how it was with me. I was like Lydia; my heart was opened; I felt the power of Him who hath the key of David. No strength to withstand the Divine visitation was left in me. Oh, what sweetness did I then feel! It was indeed a memorable day. I was like one introduced into a new world; the creation and all things around me bore a different aspect,—my heart glowed with love to all. The awfulness of that day of God's visitation

can never cease to be remembered with peculiar interest and gratitude, as long as I have the use of my mental faculties. I have been as one plucked from the burning, rescued from the brink of a horrible pit. Oh, how can the extent of the Lord's love, mercy, pity, and tender compassion be fathomed!"

Once, when speaking with a lady respecting one of the most eminent and distinguished workers in this generation, I asked the history of her conversion. The reply was: "She was spoken to when a young girl by a lady who was walking so near to God that her words were not permitted to fall to the ground." How much this was the case with the Quakeress who spoke to young Grellet at the officer's table will be obvious. Quakerism was at that time exposed to much of misunderstanding, misrepresentation, and obloquy. For a brief time, therefore, Stephen Grellet hesitated to unite with the Friends. Others dissuaded him. But his generous nature inclined him to those who had taken such interest in his religious welfare, and, his intrepidity of character overcoming his scruples, he felt it his duty to join with Friends in their meetings for Divine worship. It was well it was so. It was unquestionably a part of the teaching of the Lord. In no other communion could he at that time have exercised his gifts as a layman, or been introduced to circles of usefulness so wide and varied.

Times have happily changed since then. Laymen are now among the most powerful pleaders on behalf of the gospel. But at the close of the last century, the Methodists excepted, it was among Friends chiefly

that there was that large freedom for Christian testimony which was the sign of the apostolic times, and is so grandly the characteristic of the present age. The young convert says:—

"I was brought to endure the world's reproaches, or anything it might be suffered to inflict. I continued diligently to attend meetings, which were held in silence. Very few persons assembled there, and I had no communication with them at all for some time. I have frequently considered since, that it was a favor that my lot was cast in a place where I had no outward dependence to lean upon. In religious meetings, as well as out of them, my single concern was to feel after the influences of the Holy Spirit in my own heart. As my acquaintance with these increased, so did my exercises. My heart was fitly compared to the ground covered with thorns and briers, and even sturdy oaks and tall cedars. Oh, how many things had to be removed out of the way, to give room for the heavenly seed to grow! The axe of God's power was lifted up against the root of the corrupt tree. As wave follows wave, so did my exercises. Yet I must testify of the Lord's unspeakable love extended towards me; it was great indeed. The sense of it was so much with me, that I do not know whether tears of joy and gratitude have not flowed as plentifully as those of grief, which latter have not been few."

Pause for a moment to note the above words: "It was a favor that my lot was cast in a place where I had no outward dependence to lean upon." Is there not a possibility of the interior life being impoverished

by a too ready reliance upon external aids, and *dependence* upon human support and counsel? Peace, rest, and power can only be found as the soul of a mortal is brought into a real communion and fellowship with the Saviour. There must be, as in Stephen Grellet's case, the grateful appropriation at the foot of the cross of the Redeemer's atonement, and the adoring personal confidence, "I know whom I have believed." The guidance of an experienced teacher is most valuable, but it may be over-rated. The Lord Jesus allowed Saul of Tarsus to be three days alone in his chamber at Damascus before He sent to him Ananias. The history of Paul would probably not have been the same had Ananias been with him through those three days. Oh, the strength there is in the purpose: "My soul, wait thou *only* upon God, for my expectation is from Him!"

One other remark is necessary after the record of the history of this young noble's conversion. It might seem as if he sought peace in his "inward silent frame of mind." But this would be a misconception of his meaning; and it is most important to realize that the gracious language of God, is, "Look unto Me and be ye saved, all the ends of the earth." "Behold the Lamb of God which taketh away the sin of the world."

Let us hear this young man concerning another meeting he attended.

"Very soon after sitting down, great was the awfulness and reverence that came upon me. It was succeeded by such a view and sense of my sinful life, that I was like one crushed under the millstones. My

misery was great; my cry was not unlike that of Isaiah, '*Woe is me for I am undone!*' But how can I set forth the fulness of heavenly joy that filled me when the hope was again raised that there was One, even He whom I had pierced, Jesus Christ the Redeemer, that was able to save me? I saw Him to be the Lamb of God that taketh away the sin of the world; who was delivered for our offenses, and raised again for our justification; who is our propitiatory sacrifice, our Advocate with the Father, our Intercessor with God. On my earnest petition being put up to Him, the language was proclaimed, 'Thy sins are forgiven, thy iniquities are pardoned.' Floods of tears of joy and gratitude gave vent to the fulness of my heart!"

This crisis in his spiritual being was marked in young Grellet's experience by a full-hearted surrender of himself to the God of his salvation. The language of his heart was—"I am wholly the Lord's." Very heavy trials had broken the pride of nature. The *will*, which is the very centre of our personality, was in his case consecrated. Rarely could one have said more truly:

> "Let others seek earth's honors; be it mine
> One law to cherish, and to track one line,
> Straight on towards heaven to press with single bent,
> To know and love my God, and then to die content."

Speaking now of his "dear brother," he says: "Seeing how my face was turned, he began to unite with some of the people about me in reproaching the

way in which the Lord led me, which added much to my grief. He could not bear to hear me tell of the Lord's work, as it was upon me. In my absence, however, I found after a while that he read William Penn's works. This encouraged me to hope that a seeking disposition was awakened, though he tried to shake it off. One First Day morning, when my prayer had been renewedly put up in secret for him, he called me back, after I had set out to go to meeting, saying he would go with me. How thankful did I feel! Very few words passed between us by the way. The earnest petition of my heart was unto the Lord, that the power of His love and presence might be so displayed, as to convince my dear brother, and bring him to bow to His righteous sceptre. My prayers were heard.

"My gratitude was great when I found that he had partaken of the heavenly visitation. From that time he attended meetings diligently, and was a great comfort to me. But, during all that period, we had no intercourse with any of the members of the religious Society of Friends."

What abundant encouragement does such a record furnish of the fact that the great Father moves in His pitying, yearning love upon the hearts of His children, and that no pride of rank, or conventional prejudice, can turn aside the power of believing prayer. There is nothing this age needs more to learn than that the history of Stephen Grellet's conversion is being daily repeated. The acceptance of the facts of this experience, and of these preternatural visitations, would

do more than anything else to arrest the materialistic skepticism that is the dark shadow over the closing years of this century. "Every good gift," said St. James, "and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Greater is the witness to God's goodness in the regeneration of man than that which is written on the dome of heaven." "Of His own will begat He us with the word of truth, that we should be a kind of first fruits" of the redemption and deliverance of creation itself and of the glorious day when He who undertook the salvation of the world shall say—"BEHOLD I MAKE ALL THINGS NEW." Meanwhile, there cannot be a better prayer and sacrifice for us, morning by morning, than to say in the Saviour's blessed name:—

"O Israel's God, I bring Thee now my will,
That would be Thine whate'er it cost,
I love Thy gifts, yet love Thee most;
This is my prayer while yet the morn is still,
Take Thou my will.

The soul and body Thou dost hold in life,
Be ever ready in Thy fear
To fight for truth and justice here,
And trusting Thee, to meet the final strife,
For Thou art life."

CHAPTER IV.

THE DIVINE CALL.

THERE are two ways of going up to the cross. One is that, alas! of multitudes. They seem to prostrate themselves before the Saviour. They believe that He died for the guilty. They are glad there is rest for the conscience through Him. They go away to pursue their schemes of business or pleasure as heretofore. Religion to them is like a ledger, settled and shelved. Happily there are others who receive at the foot of the cross the forgiveness of sin, and, overwhelmed with gratitude before the transcendent sacrifice, say with the apostle of the Gentiles, "For me to live is Christ." "I live, yet not I, but Christ liveth in me; and the life that I now live in this bodily frame I live by the faith of the Son of God, who loved me and gave Himself for me." A dreary and ineffective life do the first persons live, and a poor time they will have in the eternal realm.

It is however needful to say that a true Christian before the cross does not so much ask for self-sacrifice, as that through the power of that cross he may *perfectly accept in all things the will of God.* A man need not covet the reproach of the cross; but he must ask to be prepared for it. Self-inflicted suffering for Christ,

is not so holy a disposition as the complete surrender of the will to Him. Although Saul of Tarsus preached Christ as we gather, immediately after his conversion, he did not thrust himself into the obloquies and labors of the apostolic band. There is no more instructive passage in Paul's history than when we see him retiring to his native city Tarsus that he might await the unfolding of the will of the Lord. There Barnabas sought and found him; and as he heard of the wonderful movement of the Spirit in the Syrian Antioch, he was at once in readiness to obey the call of the Lord as the visit of Barnabas interpreted it.

Stephen Grellet remarks after his conversion, "I thought I heard a sweet language saying, 'Proclaim unto others what the Lord has done for thy soul.' Apprehending that this was a requisition of *present* duty, I began to plead excuses, from the consciousness of my inability to perform the service. 'Thou knowest, O Lord, that I cannot speak English so as to be understood,' was my answer, 'and what am I, that I should proclaim Thy name?'

"There was not the least feeling then in me to flinch from doing, or becoming, whatever the Lord would require of me, but a sense of my inability and unworthiness. My spirit continued prostrated before the Lord, and encircled with his love and presence."

In this childlikeness of spirit, waiting to do or become "whatever the Lord might require" of him, he continued simple in character, and unobtrusive in bearing. "When *self* dies in the soul, God lives; when self is annihilated God is enthroned." A man truly devoted to God will

be in accord with all the duties of life, and we find this young believer naturally occupied with the condition of those dear to him. His father was shut up in prison; his mother and younger brother were suffering the severest privations. He remarks, however: "By letters from our dear parents, we learnt that it was their choice that we should, for the time being at least, remain in this country, seeing that the troubles in France continued great, and that our lives would be exposed by returning to it. Our parents were in constant jeopardy. Their estates were under sequestration, and it became necessary for us to turn our attention towards engaging in some kind of business. Our means began to be low, and yet our feelings for the sufferings in which our beloved parents might be involved caused us to forward them a few hundred dollars we had yet left.

"I did not find it easy to obtain suitable employment, but I sought right direction of the Lord. We first came to New York, where I stayed about two weeks. I was much refreshed with the company of some valuable Friends. I considered it a privilege to sit with them in their religious meetings. The exercise of bearing a public testimony to the Lord's truth, and of declaring what He had done for me, came upon me with force. But dwelling in stillness, and waiting for clearness, I was favored to see that the time was not yet.

"It was concluded that I should go to Philadelphia, while my brother, meeting with a situation, continued in New York. Our separation was painful, having

partaken together of many trials, and feeling much united in our religious services. I arrived in Philadelphia in the 12th month, 1795, and met with a very kind reception from many Friends.

"I had several offers to engage in commercial concerns, both in Philadelphia, and from my European friends, from whom I received proposals, by letters, to place me in an extensive way of business with the West Indies and Holland. But I saw that if I did, the sense of a new life in me, that was very tender, might easily be destroyed. I therefore preferred, for awhile, the occupation of teaching the French language. I engaged in it, it is true, as a cross; but, having repeated evidence that it was a *right* engagement for me, it became easy to submit to it. I was at first concerned lest it should not be sufficient to procure me a living. After many anxious thoughts, one day, as my mind was gathered in reverent silence before the Lord, the language was strongly impressed: 'Seek first the kingdom of God and His righteousness, and all things needful shall be added.' The evidence that it was the direction of Omnipotence was so clear, that for months after that I was so relieved from temporal anxiety that I had no more thought about it. I was closely engaged in my school, yet the one thing needful only absorbed me, whilst walking in the streets, or sitting in the house. The remembrance of those days can but deeply humble me with gratitude, seeing how the Lord kept me close to Himself. A sense of His presence was so continually upon me, that not only my words, but my thoughts also, were narrowly

watched. My exercises had no interruption, but, like the rolling waves of the ocean, they flowed one upon another. If I took a book to read, a single line would detain me for hours. Sometimes I have been a whole week in reading and pondering a single chapter in the Bible.

"My mind was, at seasons, so taken up with a sense of the Lord's love, that it seemed as if I could have continued days and nights swallowed up in it. But though the love of God thus filled my heart, yet most of the time it was clothed with deep exercises. Every step of my past life was retraced again and again. I suffered deeply not only for the evil I had done, but also for the good I had omitted to do. I saw the emptiness and arrogance of Cain's reply to the Almighty, 'Am I my brother's keeper?' We ought to be watchers over one another, and great is our responsibility as moral agents."

The beauty and impressiveness of this record will be apparent, but let us adore that Divine love and wisdom which thus purifies the vessel that it may be meet for God's use, and prepared for receiving the heavenly treasure. Such waiting upon the Lord, such spiritual thoughtfulness, and such humblings of self because of past offenses, become the best education for effective service with a view to the salvation of men. This period, when the young noble preferred the humiliation of teaching in a school to exposing the early days of a new life of religion to the perils of foreign mercantile pursuits, became an excellent preparation for his subsequent apostolic life. Not only was he

able to acquire a better knowledge of English, but the retirement was singularly helpful. "In God's view the *time* of a thing is as essential as the thing itself." Many a kernel would have been riper when taken out of the shell had it been allowed to grow longer in silence and hiddenness.

It was at this time, however, that the inward call of the Spirit began to be heard more powerfully in his soul. It was God's will that he should go among the nations, as a witness for the inward religion of the heart instead of the ceremonial one of external forms. The nineteenth century now about to dawn required such a witness. As we read of his "exercises" at this period we may think it was the voice of nature impelling him; but why should it be thought strange if we regard it as the voice of God? Did not the Spirit of the Lord come upon the Hebrew prophets? May not an imperious conviction that he had to minister for the Lord have become as a holy fire in the heart of Stephen Grellet? About a year after he had been teaching, he says of the religious assemblies in which he was accustomed to sit in silence:

"Meeting after meeting I was under the pressure of exercise to stand up and speak a few words; but the sense of the awfulness of the engagement prevented me. Oh, the depth of my baptisms, in those days! My disobedience did not, however, proceed from any outward considerations, or even the crosses involved to the natural man. I was brought too low to have thoughts of this kind; and, I think I may say, my love for my dear Master was so great, that no sacrifice

or suffering would then have been thought too much; but I could not believe that such a poor creature as I was, such a great sinner as I had been, could be fit to engage in such a solemn work."

He records also: "I saw my unworthiness to engage in such a sacred service, and felt myself to be altogether a child, that was only beginning to breathe the breath of life. . . .

"How great was the Divine condescension in those days! As a father answereth his child, so the Lord condescended to answer all my pleadings and excuses; to give me also a sense of the source from whence all power, strength, and ability flow. He showed me how He is mouth, wisdom, and utterance to His true and faithful ministers; that it is from Him alone that they are to receive the subject they are to communicate to the people, and also the *when* and the *how*. It is He who giveth the seeing eye, the hearing ear, the understanding heart, and enableth the dumb to speak.

"It was on the 20th of 1st month, 1796, the third day of the week, that I first opened my mouth in the ministry. For some days after this act of dedication, my peace flowed as a river, whilst mine eyes were like fountains of tears of gratitude, in that the Lord had so mercifully continued to bear with me."

We cannot read these heart experiences of the inward call on the one hand, and of the trembling and backwardness on the other, without reminding ourselves of the two great prophets of Israel. The word of the Lord came to Jeremiah, saying, "Before thou wast born I ordained thee a prophet unto the nations."

Then said the son of Hilkiah, "Ah, Lord God! behold I cannot speak, for I am a child." At that cry Jehovah put forth His hand, the prophet tells us, and touched his mouth and said, "Behold I have put My words in thy mouth." It was also when Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips," that one of the seraphim flew and laid, from off the altar, the live coal upon the prophet's mouth, and said, "Lo, this hath touched thy lips." Words given from God to lips touched by the perpetual fire become all-powerful. The wondrous word respecting the one great "Servant of God" was, "He shall smite the earth with the *rod of His mouth*, and with the *breath of His lips* shall He slay the wicked." How well Jeremiah understood the necessity of receiving the message at the steps of the throne of the Lord is evident from his declaration concerning false prophets, "I sent them not, nor commanded them; *therefore they shall not profit this people at all*, saith the Lord." "No man taketh this honor to himself"—*i. e.*, of being a priest—"but he that is called of God," is the language of the Epistle to the Hebrews. Blessed is the Christian teacher who has first this internal call of the Holy Ghost, with these motions of the Spirit on heart, will, and judgment! How much Paul laid stress on the inward and outward call to be an apostle! Doubtless, great confidence and ability to bear the heavy trials of the ministry come from this assurance. Weighty are the words of the pious Quesnel, "The ministry is a matter of pure grace and favor; who then will dare to enter it without a Divine call? There is nothing in

which a king would willingly be more absolute than the choice of his ministers. And shall we dare to contest and take away this right from the King of kings?" Wise is he who, aspiring to teach in the streets, or mission room, or the sanctuary of God, shall ponder these things.

In Stephen Grellet's case the *external* call was not wanting. Helped in the highest interests and in so remarkable a manner by Friends, it was a most natural result that this young convert from Roman Catholicism should make application for membership in the Society. Their benevolent and honorable spirit, their emphatic Protestantism, and their hearty assent and consent to the doctrine that all truth essential to human salvation is to be found in Holy Scripture, commended themselves to this young exile, as well as that he owed much to the friendly interest of the Society.

It was at the close of 1796, when Grellet was in his twenty-fourth year, that the Friends received him into their fellowship, and recognized his gifts as a speaker in the name of their and his Master. Even then, however, he wisely says, "No man, nor any religious body, can save any; salvation cometh from God alone."

After continuing to exercise his gift as a teacher of the gospel, in March, 1798, he was duly recorded as a minister of Christ by the monthly meeting of Friends for the Northern District in Philadelphia. The event he says, "brought me under renewed concern that I might be so preserved in watchfulness, and humble walking before the Lord, as in no wise to wound His

great and blessed cause, which I believed He had condescended to call such a poor unworthy instrument to espouse. In those days my mind dwelt much on the nature of the hope of redemption through Jesus Christ. I felt the efficacy of that grace by which we are saved, through faith in Christ and His atoning blood, and the excellency of the blessed gifts which, in consequence of this the meritorious sacrifice of Himself for sinful man, are offered to the believer in His name."

He was not, however, without his great sorrows during these years. "The accounts which I received, in those days," he remarks, "of the distracted state of my native country much afflicted me. My dear parents being in prison, I expected every day to receive the mournful tidings of their having met with a cruel death, among the many victims who fell a sacrifice to the ferocious spirit that had overspread the nation. Some of those who heretofore had professed to be the most intimate friends of my dear father, and others to whom he had rendered many services, were now his greatest enemies and persecutors."

To God he talked and prayed without ceasing, and he adds, "It may be proper to state, that my parents were preserved from an untimely death, and delivered from the hands of unmerciful men, though my father was several times on the very eve of being taken to the guillotine, and my mother also. It was finally concluded that they, and others, should be put to death the day following the death of Robespierre, when, that very morning, instead of being led to

execution, the prison doors were opened for their liberation. I may further gratefully say, that none of my near relatives suffered a violent death during those days of terror. A first cousin of mine was ordered to be put to death, but on the morning appointed for his execution he was rescued."

Social and national controversies also occupied and distressed him. It required singular courage in the United States, at the end of the last century, to maintain the rights of the Africans, whose slavery had been the sad inheritance which Great Britain had bequeathed to her colonies. The foremost in the noble band of Abolitionists, who would at length arouse the torpid conscience of the States on this question, were the Friends; and this young man, identified with them in this sentiment, observes:

"Another subject, which obtained much of the attention of Friends, was the state of the oppressed Africans. The Yearly Meeting came to the conclusion that any people of color, becoming convinced of our principles, and making application to be received as members of our Society, ought to be treated as white persons, without any distinction on account of color, seeing that there is none with God, who has made all the nations of the earth of one blood, and that Jesus Christ has died for all, and is the Saviour of all who believe in Him, of whatever nation or color they may be."

No estimate at this day can be formed of the value and weight of such a testimony, and of the social sufferings incident to such action. In exalting those who are permitted to *accomplish* a grand deliverance,

we must not forget the first confessors against the injustice, and the first workers for the final victory. At the beginning of this century the prejudice in America against the colored people was very marked. The Africans—and even such as were of fairer color than their masters—were not allowed to journey, or sit in churches, by the side of the whites. The antipathy prevailed even in the non-slaveholding States. That so far back therefore as 1798 the Society of Friends should have adopted the humane principle of which Mr. Grellet makes mention, must be held to have placed them far in advance of other religious organizations.

"Oh, bless'd is he to whom is given
The instinct that can tell,
That God is on the field, when He
Is most invisible.

And bless'd is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blinded eye."

CHAPTER V.

DIVINE INTERPOSITIONS.

"THE scientific spirit cannot admit the supernatural," is an assumed axiom which by its very boldness has been sorely misleading young and earnest inquirers. But is not "the scientific spirit" the expression of the science of induction, and of the modern and accepted philosophy? It may be true that science must study the law of causes and effects in nature without introducing the supernatural. But if in the moral sphere incontestable facts come before us which point to the supernatural, it cannot be a true scientific spirit to ignore them. To frame a theory that there is nothing supernatural, and then to shut the eyes to phenomena which do not fit in with it, is to be led by the old methods of philosophy, and is provoking a very healthy reaction among some of the highest scientific minds of our period. The coolness with which the doctrine of evolution is accepted while it proceeds under self-acting laws, and the hostility to the doctrine when accompanied by the idea of will, not only does not harmonize with true science, but not even with common intelligence and candor. We Christians maintain that men are sorely pressed by temptation and sorrow;

"The fool hath said there is no God,
But none there is no sorrow."

We contend that human history gives proof of facts which go to show that a Divine power has been seeking through all the ages to arrest temptation and heal sorrow. We contend further that utter incredulity as to these facts is wholly inexcusable, and that to deny them is not to get rid of them. In the history of Stephen Grellet, as in that of other saintly persons, there are incidents and experiences that point to Divine interpositions. Credulity and superstition may magnify this superhuman control. Sweeping assertions, however, that it does not exist may be more hurtful to a generation than the easy credulity. To many persons, for "the Father of the spirits of all flesh" to touch the heart and to mould the events of life of His servants with a view to the good of His suffering creatures appears a most Divine act; and probably in the history of a St. Paul, a St. Anthony, a Catherine of Sienna, a Savonarola, and a Wesley—that is, of persons who more than others were lifted out of the self-life into a region transcending ordinary experiences—if we knew the nature of the fellowship they maintained with God, the opening of their ear and the quickening of their understanding to comprehend the Divine sympathies, we should have an explanation of facts which are questioned or denied by those who are actuated by a lower spiritual life.

Stephen Grellet remained in Philadelphia three years. Being a minister of Christ among the Friends

did not imply a *professional* position. He was still, if the conventional term may be allowed, a simple layman, but one whose gifts and calling as a preacher were fully recognized by the Society. An awful sweep of most malignant fever passed over Philadelphia in 1798.

Grellet was in Jersey, but hearing of the yellow fever, returned to the city, spite of the dissuasions of his friends. He says: "My mind was perfectly calm about the danger of which I was warned. When I came into the city the sight was solemn. That great city, but a few days before full of inhabitants, was now nearly deserted; its heretofore crowded streets were trodden by a few solitary individuals, whose countenances bespoke seriousness or sadness. On reaching the friend's house where I made my home, I found it shut up, like most of the neighbors'; but obtaining the key, I opened it, and resumed my former abode, though alone in it.

"I went about for some time, visiting the sick and dying, and assisting in burying the dead. My feelings were much awakened, both on account of strangers and Friends. How sweet and peaceful was the close of some, so that I could have joyfully exchanged my situation for theirs; but how great the contrast with others! Some joyfully and smilingly departed, in the fulness of the hope which the gospel inspires; whereas others experienced the agony and horrors of death, throwing their arms around me, to keep hold of a living object, crying out in bitterness, 'I cannot die! I am not fit to die!' The horror of this scene is yet present with me. O that those who live in pleasure might pause

awhile, and contemplate the awful subject! Do not leave it to a sick-bed, or a dying hour, to make your peace with God. Rather, I beseech you, improve diligently your opportunity in time of health, and, whilst the Lord's visitation is extended to you, make your calling and election sure, through Jesus Christ!

"In those days former friends were deserted; yea, even the wife was left by her husband, and the husband became a stranger to his wife, seeking safety in flight, leaving their sick to the care of a strange nurse. The dead bodies were conveyed to the grave, in most instances, with no other convoy than the hearse and driver. This was the case even with those who, weeks before, might have been attended by hundreds. Most of the places of worship were shut up.

It was from this time that the pitifulness and philanthropy which became the passion of his life took full possession of his nature. For him to see suffering was always to attempt to heal it. Convenience or self-precautions were never allowed to hinder. Now, however, this young man of twenty-four years is not to escape the malignancy of the disease. One day he had been attending to the condition of some Lascars who had been turned out of an English vessel destitute and friendless. The extraordinary exertions he had to make brought on an attack. Severe pains and symptoms of the fever came on him. He observes: "My soul was swallowed up in the love of God, and perfectly contented in the will of the Lord. After remaining about an hour in that state, feeling my strength fast declining, and being alone in the house,

I went down stairs to unlock the front door. Had I deferred this a little longer, it is probable that I should not have had sufficient strength to do it, for it was with difficulty that I went up stairs again. A friend, not seeing me the next day at the usual time, came to the house. He soon brought me a physician and a nurse. The former paid me but a few visits; for he took the fever, and died five days after. The disorder so increased upon me, that my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the board of health, as a 'French Quaker.'

"Whilst death seemed to be approaching, and I had turned myself on one side, the more easily to breathe my last, my spirit feeling already as encircled by the angelic host in the Heavenly Presence, a secret but powerful language was proclaimed on this wise: 'Thou shalt not die, but live—thy work is not yet done.' Then the corners of the earth, over seas and lands, were opened to me, where I should have to labor in the service of the gospel of Christ. O what amazement I was filled with! What a solemn and awful prospect was set before me! Sorrow took hold of me at the words; for it seemed as if I had had already a foothold in the heavenly places. I wept sore; but, as it was the Divine will, I bowed in reverence before Him, interceding that, after I had been enabled to do the work He had for me to do, I might be permitted to be placed in the same state in which I then was, pass through the valley of the shadow of death strengthened by His Divine presence,

and enter finally into those glorious mansions at the threshold of which my spirit had then come. I saw and felt that which cannot be written. From that time the disorder subsided. My strength by degrees returned, and, in a very few days, I was able to be removed to kind friends. A brother was then ill in the house, and died a few days after; I was able to minister to him to the last. Soon after this, five of the same family were attacked, and, for a while, some of them were so ill that going from one to the other I hardly knew which of them would die first. My health was yet very feeble, yet I think I was about a week without undressing to go to bed. Part of this time there were only two of us to care for them; no nurses could be obtained. The precious seasons, however, which I had by the sick-beds of my friends, sitting under the canopy of the Lord's presence, often changed these scenes of mourning into joy. They all recovered, and, the sickness in the city continuing, I resumed my visits to the sick and the poor.

"One circumstance I may not omit to notice, as a confirmation of what the Lord had showed me respecting the exercises I must prepare for during the residue of my pilgrimage. In a religious meeting I was able to attend soon after my recovery, Arthur Howell, in the course of his testimony, mentioned me by name, and said that the Lord had raised me up, having a service for me to the isles and nations afar off, to the east and west, the north and south. I had been careful to keep to myself the view I had had of these things on what seemed to me a death-bed. I

knew therefore that this was a confirmation of the word of the Lord.

"After this, further sources of mourning and deep prostration of soul before the Lord were opened. For, besides the continued distress in the city, among my friends and the people at large, we received information of the death of many of our friends from the country, among whom were about twenty ministers and elders. I was very nearly united to several of them in Christian fellowship; some had been as nursing fathers and mothers to me. Oh, these were days for our walking softly before the Lord, when with trembling we waited for further tidings, having heard that several others in the country were ill. Among these was Warner Mifflin, that great friend and advocate of the cause of the poor slaves; and, shortly after, we heard of his decease and that of several others. My own life having been spared, even as one raised from the dead, quickened in me earnest desires that I might so walk before the Lord as that my life and my all might be devoted to His service."

In 1799 he removed to New York, and engaged with his brother in mercantile objects. He continues in his Journal: "Some time after this, I heard that my dear friend John Hall was coming from England on a religious visit to the United States, and the impression was made strongly upon my mind that I must stand prepared to join and accompany him in the service of the gospel. I cried earnestly unto the Lord that, if it was indeed His will that I should engage in such an extensive work, He would condescend to give me some

strong evidence of it, and that, as a proof of it, He would give to this dear friend to see it himself with clearness. He arrived at New York early in the Tenth Month. I visited him soon afterwards, when he took me aside and told me, in a solemn manner, that I was the identical person that he had seen, whilst at sea, prepared of the Lord to be his companion in the service of the gospel here. He further feelingly said, 'I leave the matter entirely to the Lord and to thee.' I felt very cautious not to tell him how it had been with me, though I marvelled at the Lord's condescension in giving me such an evidence of His will. After weighing carefully the subject, and seeking for the Lord's direction, I concluded that, to have a better opportunity 'to try the fleece,' I would accompany him as far as Philadelphia, when, finding it was a service required of me, I came back to New York. The Monthly Meeting gave me a certificate of unity and sympathy under this prospect of religious service.

"Leaving my small temporal concerns under the care of my dear brother and partner, and resigning myself to my dear Master's blessed protection, and to the guidance of His Spirit, I went back to Philadelphia, to join my beloved friend John Hall."

With affectionate tenderness and sympathy was he received by the Friends in that Quaker city. With his colleague he proceeded through many towns on their way to Baltimore, holding meetings wherever possible, and visiting families. Thence they proceeded through Maryland to Alexandria, to Richmond in Virginia, and through North Carolina. He writes:

"There the Lord was pleased, in an humbling, memorable manner, to visit me again, and to comfort me. I had gone into the woods, which are there mostly of very lofty and large pines, and, my mind being inwardly retired before the Lord, He was pleased so to reveal His love to me, through His blessed Son, my Saviour, that my many fears and doubts were at that time removed, my soul's wounds were healed, my mourning was turned into joy. He clothed me with the garment of praise, instead of the spirit of heaviness, and He strengthened me to offer up myself again freely to Him and to His service for my whole life. Walk, O my soul, in that path which thy blessed Master has trodden before thee, and has consecrated for thee Be also willing to die to thyself, that thou mayest live through faith in Him."

On returning he narrates:

"On our way to Contentnea, we had, amid imminent dangers, a remarkable preservation. At about eight o'clock on a very dark night, we came near to a creek. Our guide, though well acquainted with the place and the ford, for greater safety, rode to a cabin, not far distant, to inquire if the creek was fordable. He was told that there had been no rain for many days that could raise the creek (there had been heavy rains up the country, with which, it appears, the person inquired of was not acquainted). Putting a white handkerchief round his hat, that we might the better distinguish him, our guide rode before us, desiring us to keep close behind him, as the descent into the creek was steep and difficult. As soon as we were in,

we found the water so deep that our horses began to swim, and the current was so strong as to turn the body of our carriage down the stream. The carriage was soon filled with water. Our horses, swimming, kept up close behind our guide. To our surprise when we came near the other side, we found we had no hind wheels. We were obliged to leave the carriage and the fore wheels in the water, at a short distance from the shore. Fastening our wet baggage with ropes on the horses, we proceeded about a mile to our friend Jeremiah Horne's, who ministered to us in our wet and cold condition. The next morning early, on going to the creek to see after our carriage, we found that the waters had fallen about sixteen inches during the night, and we discovered the upper part of our hind wheels about six inches above the water, very near the place where we had first entered the creek, so that we must have floated soon after we got in. Had we been left to the current of the river, we could not have escaped being drowned, for the banks on both sides of the creek are for some distance steep and bushy. Through the help of a canoe, we recovered the wheels."

Again in New York, he applied himself diligently to his mercantile pursuits. He was simple in his habits, and, walking in this simplicity, was kept from corroding anxiety. In 1801, however, he again entered as a companion of John Hall on a second journey of ministering, and travelled about four thousand miles. The years 1802–3 he spent in New York. At the beginning of 1804 he was married to Rebecca Collins, daughter

of Isaac and Rachel Collins, of that city. The marriage proved singularly happy. His young wife was in full sympathy with all his religious views and purposes.

In this year 1804 he visited Canada, and preached in his native language. The Roman Catholic priests moved the people against him. This, however, excited the curiosity of the Canadians. He directed them to Christ, and records respecting one of his meetings in a private house:

"The Lord opened the hearts of many of them so as to bring them into tenderness; several of them gave vent to their inward convictions by expression, and now and then cried out in French, 'C'est la vérité.' They were very loving after meeting, and pressed me to come again and have meetings among them. They now feared not what their priests might say or do."

Crossing the St. Lawrence, he went to Montreal, and visited one of the convents, and spoke freely to the nuns and their superior. In the city and the region round about he preached the gospel to the people and priests, some of whom acknowledged publicly the truth of the word he spoke to them. Thence he went a hundred and fifty miles on the paths of the Indians, availing himself of every opening for advancing the work he had at heart. Thus he again travelled through the States, and arrived after an absence of three months at New York.

In the following year he made another visit to Pennsylvania. Of this journey he says:

"The Lord has been pleased, at nearly every

meeting, to open my way to unfold my soul's exercise to the people. At some of these meetings I have been enlarged in the gospel of Christ, in a manner very humbling and memorable to myself, and to the contriting of the hearts of many present. The Lord has also been near in private religious opportunities. Keeping a single eye to the putting forth of the Divine Spirit, the way frequently opens for private service; in this the application, 'Thou art the man,' often comes home much more forcibly than in a public meeting, whether the message be one of reproof, instruction, or comfort and consolation."

Soon after this the sad tidings fell on his ear that the yellow fever had broken out in New York. He thought of his wife and says:

"This was a remarkable time for me, for after sitting awhile in the meeting, it seemed as if I was following some of my near relatives to their grave, and I saw with clearness that it was right for me to return homewards with all speed. It was a trial to me, as I had had some prospect of having a few more meetings in these parts; but I felt that the same power that had put me forth in His service now called me back from it: therefore my soul bowed before the Lord in adoration.

"I proceeded that afternoon and the following days, with all speed towards New York. On the 15th of Ninth Month I reached Rahway, by noon, and there heard that my wife's mother was very ill with the epidemic. Thus confirmed in the correctness of the impressions made upon me, I pursued my journey, and after crossing the North River that afternoon, I

met with a person who gave me the heavy tidings that my mother-in-law was deceased, and that the family were in Westchester (twelve miles farther), where they had retired when the fever made its appearance in the city, and that my dear wife was sick. About nine at night I reached the house. I found the family in great affliction, but supported under the stroke: and now our solicitude was excited on account of my dear wife, for she had a heavy load of disease upon her. It is remarkable that on the evening of this my speedy return to her, her mind was so sensible of my being near that she told her sister, who was at her bedside that she saw me as if I was in the chamber. Her sister thought her flighty, through the fever; but she replied, 'It is a reality, I see him near,' though at that time she had every reason to conclude I was about two hundred miles distant."

Before proceeding to the wider labors of Mr. Grellet, let a sentence quoted on the last page from his journal be noted:—"*Keeping a single eye to the putting forth of the Divine Spirit.*" The phrase is very suggestive, and reveals the secret of his power. If we are more careful as to what is thought of the messenger than of the message we bear, and are mainly concerned to win a human approval, we are altogether out of the line of the Spirit's operation. *O holy Father, teach us what Thy Son meant by the eye being single and the whole body full of light. Let all self-desires be absorbed in a supreme and all-mastering loyalty to be sanctified channels for the free actings of Thy Holy Spirit. Possess us, and, holding our hand, lead us on from service to service in the extending of Thy Kingdom!*

CHAPTER VI.

VISIT TO HIS PATERNAL HOME.

SEVENTEEN years had elapsed since the young De Grellets had fled as fugitives from France. During this time the wild reign of anarchy and spoliation had passed into the iron rule of the militarism of the first Napoleon. There was some prospect, however, that the young French noble might visit in safety his fatherland. The seventeen years had wrought a great change in his character. He now was very dignified and graceful in presence: remarkably urbane, tender, and courteous in manner; his nature was, moreover, one of fine sensibility, but this was in combination with great intrepidity and cool judgment. Having emerged from Romanism and skepticism, his convictions were clear and strong. Heavy afflictions had fallen upon him, and sorrow is the kind monitress of nobleness and meekness. He had lost rank, social position, and property; had known for many years the sadness of an exile, and had mourned his separation from his revered parents. His views of the gospel were moreover decided. He speaks in one place of the ultra-Calvinism he met with and the perplexities of persons on the doctrines of election and a limited atonement. Taught, however, by the study of the

Scriptures, and not by the partial theological opinions of the times, he found no such difficulties. Christ was to him the "Lamb of God" for the world, and the invitations of Divine love were in his creed addressed freely and urgently to all men. He saw men bound in sin, estranged from the life of God, tempted on every hand, and exposed to a terrible calamity of woe. God was to him the tender and loving Father, striving with men to win them to Himself, and in patient, quenchless love yearning for their salvation. But his fitness and ability as a preacher of the Word came from his habits of communion with the Lord. In religious meetings he waited silently upon the Spirit of God for direction and command; in his chamber, in pine forests, and in the solitudes of the prairie, he poured out unceasing prayer. And yet it was not always prayer as it is generally understood. It was a state of heart which was united to God in faith and self-surrender. To articulate in human language the very thought of God towards men was his one aim. He sought to stand in the Divine counsel; to listen for God's message; and by self-prostration and lowly waiting to receive from heaven the testimony he had to bear. No man ever entered more completely into the great teaching of St. Peter: "If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.".

The heart of the son had perpetually gone forth to

his parents. His father died in 1803. A two years' imprisonment, and all the anxieties and sufferings connected with the revolutionary struggles in France, had impaired his health. He had concluded to retire into Holland, and had made preparations for leaving the city of Limoges, and France, when, as his son remarks, "the Lord was pleased to order that his removal should be far more distant, even to that world of spirits where sorrows for ever end. The afflictions he endured were, through adorable mercy, sanctified to him. The last years of his life, his nature was changed; mildness and kindness were his characteristics. Even whilst in prison, under the iron rule of Robespierre, he would encourage his fellow-prisoners to patient submission to the Lord's will. He was a man of great integrity, much beloved by his family and friends."

His mother was, however, residing at Brives, whither his brother Joseph had gone from New York, and Stephen now followed. Unhappily his wife's state of health forbade her accompanying him, but with her full concurrence he went forth, and says:

"It was a solemn parting between my beloved wife and myself; but the Lord gave strength, in humble submission, to be resigned to His will, and to follow Him wherever He might be pleased to send me. Lord, for Thy sake and Thy truth, my dear companion and Thy servant have offered one another to Thee; keep her by Thy power, comfort her by Thy presence; fulfil the promise Thou hast made to Thy servant, 'My presence shall go with thee, and I will

give thee rest.' None can have ever gone on the Lord's service under a greater sense of their poverty, weakness, and inability of themselves to do anything to the glory of God."

On board the ship *Brunswick*, in which he sailed, he had many opportunities given to him for what he terms "maintaining my Christian testimony and opening the principles of truth."

Released after some delay from quarantine, he made his way to Languedoc. Quotations from the journal he kept will give glimpses of the work on which he entered. His remarkable ministry was now to be more manifest. At St. Hypolite he obtained a place for a meeting, and narrates:

"The place was thought sufficient to contain the people, being a large room; but it seemed as if all the inhabitants of the town had turned out. The house being filled, a large number stood in the street, in a quiet, becoming manner. I had taken my seat near the window, to be heard both in the house and in the street. For some time I sat under great distress of mind, yet, at the same time, the love of God through Christ flowed in my heart towards the people. Abiding under it, I felt the Lord's power to rise over all. Then I thought I felt His word of command to preach unto the multitude Christ, with His attributes and Divine offices, when, on hearing some bustle through the crowd towards the door, Louis Majolier, who sat by me, whispered to me, 'The Commissary of Police is coming.' I so felt the Lord's power that I answered him, 'Fear not; only be quiet.' The

Commissary then, drawing near to me, said, 'Are you the person that is going to preach?' I replied, 'It may be so; please to sit down;' on which, taking me by the collar of the coat, he said, 'You must follow me to the Mayor;' when I answered, 'I may not detain thee long, please to take a seat a little while;' on which I began to speak to the people, as the Lord gave me. He stood amazed, keeping hold of me as I spoke, till at last he said, 'I go and make my report,' and then he retired. I continued preaching to the people, who all kept quiet, not moved at all by what passed. Indeed, on the contrary, when the Commissary, on his way to the door, passing by some soldiers who were in the meeting-room, ordered them to go and take me, they answered, 'We cannot disturb a man thus engaged.' I continued about an hour to speak to the people, as the Lord enabled me; for He was with us. His love and power were felt by many, whose spirits were greatly contrited; the Divine witness reached their hearts. Having taken my seat, the meeting concluded, when I judged it expedient to go immediately to the Mayor's office; several persons accompanied me. Not finding him there, I was proceeding to his house, when I met the Commissary, who began to threaten me with imprisonment, and with heavy fines upon those who were at the meeting. We went together with him to the Mayor's house, and waited a considerable time for his return. In the meanwhile, many people out of concern for me, others from curiosity, were gathered about to see the end of this. At last, when the Mayor returned, the Commis-

sary went to him to make his own representation, which prepossessed him against us, so that when we came in, seeing me with my hat on, he put on an angry countenance; but, in a mild, respectful manner, I gave him some of my reasons for thus appearing covered. I had hardly given my explanation, when, with a placid countenance, he said, 'I know something of the Society of Friends, and their manners.' Then, making me sit by him, in presence of the people now collected, he inquired into the object of my present engagements, which led to the unfolding of the religious principles of our Society, and various Christian testimonies, after which, in presence of all, he read audibly the translation in French of my certificates, and heard my account of the care extended by our Society towards their ministers when thus going abroad as ambassadors for Christ. He said after that, 'I am sorry you have been disturbed; had I been here, it would not have been so. If you wish to have any more meetings, I shall have care taken that every arrangement be made, and nobody shall disturb you.' I accepted his civility, and we parted; his heart was open towards me. I left with him several books, in French, on religious subjects, which he kindly accepted; and the next day, on my way to Quissac another town, a messenger, sent by his wife, overtook me, requesting that if I could spare some more of our books for some of their friends, it would oblige her. Among the books I gave, were Penn's 'Rise and Progress of Friends,' his 'Maxims,' 'No Cross, No

Crown,' and some tracts I had had printed at Nismes. The name of the Mayor is Laperouse."

At Quissac he preached at night, in an orchard, to about fifteen hundred persons, lanterns hanging from the trees, and says:

"I have seldom known a more solemn stillness prevailing in a religious meeting than we witnessed there. It was a time of very precious visitation of the Lord to this people; the gospel descended upon them as the dew upon the tender grass."

Travelling night and day some hundreds of miles, he at length reached Brives, and writes:

"The meeting with my precious mother was an affecting one. We had not seen each other since the year 1790, and many eventful circumstances had occurred during that series of years. Her sufferings, and those of my dear father, during the Revolution, were great, more so than I had heard before.

"I am here entirely surrounded by Roman Catholics, and am a public spectacle among them. Every part of my dress, speech, and conduct is narrowly considered, and gives rise to various inquiries. My services among these people are of a different character from what they have generally been hitherto. There is no door open as yet for public meetings among them; but I have interesting and solemn seasons in private circles. In almost every company to which I am introduced, their spirit of inquiry leads to the unfolding of doctrines of the gospel, and the nature of pure religion. Thus I have to set before them how unsafe it is to trust the salvation of a never-dying

soul to what their priests can do for them, to prayers to their saints, etc., the short and only sure way being, with sincere repentance for our sins, to come to Christ Jesus, the only Saviour, who has given Himself for us to save us from sin, and not that we should continue to live in sin.

"I have been with several of the priests, but how dark and ignorant they are: pleading for their various superstitions, gaudy practices in their masses, confessions, worship, their indulgences, pilgrimages, and many such doings. They bring forth tradition as their authority, which, they say, has proceeded from oral command, delivered by the apostles to the church, and has regularly descended to them through the popes and bishops, etc., and that their traditions supersede the express testimonies of the Scriptures, the contents of which most of them are very ignorant of. I directed them, on the other hand, to Christ, 'the true Light that enlighteneth every man that cometh into the world,' and to His Spirit, 'a manifestation of which is given to every man,' whose teaching is in perfect harmony with the Scriptures; for 'holy men of God spake as they were moved by it;' whereas their pretended traditions or Popes' decrees are most of them contrary to the express language of the Scriptures.

"Yet I find amidst such a mist of darkness some tender, spiritually minded persons, who, I trust, are near the kingdom of God. Our merciful High Priest, who is touched with a feeling of our infirmities, has regard to the integrity of their hearts. I have had

frequent opportunities to open to some of these the pure and undefiled way to life everlasting. Their hearts rejoice at the glad tidings. Several of these are among the nuns. In one convent, their superior, being a sensible woman, hears the truth with gladness, and gives me opportunities for unfolding the gospel to the inmates of her convent. If the priests encouraged them in the right way, by example and precept, instead of setting a stumbling-block before them, bright instruments might arise from among them. I marvel indeed how, under their present circumstances, I can have so open a door with them; ecclesiastics have endeavored to represent me to them as a very dangerous person, out of the pale of the Romish Church, and that out of the Roman Catholic and Apostolic Church there is no salvation. But these pious persons say that it is the true and everlasting gospel that I declare to them, and their confidence in their priests is shaken.

"This has been the case with my beloved mother. She felt such concern on my account, thinking that, according to the representations of the priests, I must be finally lost, as a heretic, that she had them to say masses on my behalf, and paid also money that prayers might be put up on my account; not satisfied with that, she urged me to accompany her to her confessor, a monk in whom she placed great confidence, hoping he would convert me to the Papists' faith. To satisfy her, I yielded to her request. But great was her disappointment when she saw that, instead of using the arguments she expected to convince me, he gave way

to bitter invectives and reflections, because I would not fight, refused to take oaths, etc. I brought forward clear Scripture passages, as authority, from the positive commands of Christ the Lord, whom we are to obey in all things, adducing also the apostles and the practices of the primitive believers. Then he gave way to anger, so that he could proceed no further, and being worked up into a passion, I left him in that state. After we got out, my beloved mother lifted up her hands in astonishment at conduct so unbecoming the Christian professor; and from that time her mind has been much more open to receive the truth. Like the noble Bereans, she peruses and searches diligently the Scriptures, a copy of which I have given her, to know if these things are so.

"I continued at and about Brives thus engaged, amidst many secret and more public trials, till the 6th of Eleventh Month. I then went to Limoges, the place of my nativity. My being here revives many past occurrences, and awakens feelings of humble gratitude for the mercy and power of the blessed Saviour who so long bore with me, and waited to be gracious to my then impenitent soul. It also brings to view the many sufferings that my beloved parents have endured, even from persons who have been amongst their greatest intimates. I felt nothing but love, Christian love, towards them, and in this I have visited several of them; one of them, the Mayor of the city, who had been among the greatest persecutors of my family during the Revolution, told me, in allusion to those days, 'We have in your absence acted

more like ferocious beasts than men,—much less Christians.'

"On the 9th, I went to Bellac, to my beloved sister De Boise's; there, or in the neighborhood, I stayed till the 27th. I had some interesting religious meetings and opportunities. One of these was with one of my old tutors in my father's house, whom I visited at the college of Magnac. He is a priest, and the head of the college; he was much pleased to see his former pupil, and manifested more liberality than it is common to find among that class of men. My dear sister is one who is less under the shackles of superstition than most. I have great comfort in being with her.

"I returned to Limoges on the 28th, where, my dear Master opening a door for preaching the unsearchable riches of Christ, I continued till the 14th of Twelfth Month. I had many public as well as private religious seasons, so that many of the priests became much alarmed. It being the time when some of their renowned orators who had come from a distance preach every day, I was made the subject of discourse, in a large church. Their church was represented as in the most critical state; Buonaparte, it was said, had sent for me, from the remote parts of America, to undermine, and if possible, to destroy their holy religion. Such representations excited the public curiosity still more, and brought many more to the meetings I held. Others also pay me private visits, some from curiosity only, but others from a disposition to come to the knowledge of the truth. Among these

some of the nuns that I have visited have manifested great tenderness; but it is very hard for them to be emancipated from the fear of their priests. I have had several conferences with some of the latter, but very few of them to satisfaction, for want of their keeping in Christian temper. One of them, however, must be excepted,—the teacher of theology in the Priests' Seminary. I was also with another who, before the Revolution, was their renowned preacher. During the Revolution, before the rude, lawless multitude, he publicly reviled and blasphemed the Divine character of our Lord Jesus Christ, trampled upon the Christian religion, turning it into ridicule, and told them, 'These forty years have I been deceiving you and myself,' and then gave way, with the multitude, to acts of vileness and profanity, defiling their altars, and setting up the goddess of reason (as they called a young woman) upon them. I did not know then who the man was. There was a company present of about forty persons, when, in a mild, becoming manner, he inquired into my views on the nature of the fall of man, and of his restoration through Jesus Christ, baptism and their various sacraments, the Eucharist, etc.; also, into the nature of true gospel ministry and worship, what constitutes the true church of Christ, etc. After I had distinctly answered him on every one of these important subjects, and some others, he told the company present in a solemn, impressive manner, 'You have heard this day more true gospel divinity than you have ever done before, or, may be, ever shall again.' I find that this man,

after having gone to such a length in infidelity, saw his errors, and the errors of the Church of Rome, which he had so zealously espoused before. Therefore, though pressed by the clergy to resume his former duties, and even to accept greater preferment, he declined; he also refused to deliver, at the Bishop's request, his manuscripts of sermons, that they might be preached again, stating that they were written when his mind was in darkness, and understood not the great truths of Christianity, as he now beheld them.

"I might write much of the various steps taken by some of the priests, or their agents, to try to gain me to their ways: sometimes they would make great promises of the Church's honors and preferments, which should be bestowed upon me, if I would embrace their opinions; then again, they poured out upon me their anathemas, etc. I have also frequently had to encounter open Deists, and even Atheists.

"I returned to Brives the 14th of the First Month, 1808, and continued thereabouts till the 23d, having some large meetings. I then went to Bordeaux, by the way of Bergerac. My way in Bordeaux is much shut up, though I have the comfort of being with my dear brother Joseph, who, for the present, resides in this city.

"The almost uninterrupted wars in which this nation has been involved for some years past, together with the oppressive system of the conscription, have brought obvious desolation and distress over the face of the country. In many places comparatively few men, besides those in public offices, are to be seen, except

those maimed by the war, or the aged; so that females have to perform, out of doors, a great part of the laborious work that generally devolves upon men. My heart is also often made sad in beholding the bands of young conscripts, marching towards the army, now preparing to invade Spain.

"Day and night my mind is turned towards Buonaparte. O could I plead with him! could I bring him to feel and see, as I do, the horror and misery he is accumulating upon man, and the vices and immoralities he causes poor unwary youth to be involved in! I have made several trials to procure passports to go to Paris, but cannot obtain them, yet I have not told anybody the concern I feel for the Emperor. If this is a service that the Lord has for me, He is all-powerful to open a door for it—into His hands I commit myself.

"I have found here a few pious Christians. Among others an aged nun, who manifests much humility and brokenness of heart; she is acquainted with inward watchfulness and prayer; it is her soul's delight silently to wait upon the Lord, and to meditate on His law. She finds, she says, far more consolation in this silent exercise before God, than in any outward performance; yet the rules of her Order require that she should read every day the Breviary, a long form of prayers and collects in Latin, of which she hardly understands a word. She laments the more her situation as she knows of none about her who understand the nature of her soul's exercise and travail; she is even afraid they should know it. I had a sweet op-

portunity with her; the language of encouragement flowed towards her. I have also had several relieving meetings with small select companies." *

The military rule and repressive despotism of Napoleon were now felt everywhere in France. Of religious liberty there was none. It was a remarkable fact that Mr. Grellet, at such a time of fierce oppression and wasting, should have had access to Roman Catholics and Protestants in every place he visited. In his happy freedom from theological restraints, we have just seen him remark, "Amidst much darkness I find some who are near to the kingdom of God, and our merciful High Priest has regard to the integrity of their hearts." Has not this always been seen? "God is on the look out for the right intent," and this man of God was made a messenger of direction to these persons who in that terrible time had their faces to the light. No doubt his pure French, polished manners, and impressive presence carried influence,

* Six years after these events he was again in Brives, and remarks:—"I am much comforted in being permitted to be again with my beloved aged mother, who, since I was here, has, under the teachings of the grace of God, made further advances in vital Christianity; the scales of superstition that were once upon her eyes have now fallen off; her hope and confidence are no longer in the priests, or the Pope, but in the Lord Jesus Christ alone; her delight is to read the Scriptures, a copy of which (in French) I left with her on my previous visit. Among the pious persons I visited soon after my coming here, were the nuns of the hospital, with whom I had such precious seasons of the Lord's favor six years ago. Their aged and venerable Superior continued in the greenness of the Divine life, manifesting Christian meekness and humility." Many of the sisters continued to read the Scriptures left with them, and were now truly pious persons.

but the sway he exerted, on this his first visit to Europe, was mainly owing to his godly sincerity, and to that self-abnegation which opens a channel for the outflowing to men of Divine love.

His way for remaining longer in France not being further open, and his purpose of visiting his own family having been accomplished, he returned to the United States and to Mrs. Grellet.

Before closing this chapter let a word of encouragement be given to Christian hearts whose absorbing solicitude is the conversion unto Christ of those related to them by family ties. Stephen Grellet learnt that his father had laid aside the pride of rank, and the bitterness awakened by popular tryanny, and had come with a childlike teachableness to the Scriptures of truth. He saw his mother no longer influenced by her strong prejudices against Protestantism, but, during the latter years of her life, finding in the Saviour a perfect rest, and beautiful saintliness. He rejoiced over his brothers, and other members of the family, who, with candid simplicity, received the testimony he bore to them. While, however, we note how his prayer for them "availed much," do we not learn that the prayer which prevails is that of the righteous man, who with the tenderest and most yearning love lays the suit for dear ones on the heart of Infinite Grace? Pleasant moreover to all of us, as we turn our thoughts to availing intercession, to strengthen ourselves by the assurance of inspiration, "*We have an Advocate with the Father, Jesus Christ the righteous.*"

CHAPTER VII.

"INSTANT IN SEASON, OUT OF SEASON."

ALTHOUGH it is quite customary for the Society of Friends to defray the expenses of their members who travel in the service of the gospel, and although Stephen Grellet might have availed himself of this willing aid, with characteristic disinterestedness he declined to do so.

"The Lord has so blessed me," was the grateful record of this devoted servant, "that to His praise be it acknowledged, I have gone on my own charges throughout all the extensive religious journeys I have to this time taken; though some of these have been expensive; my journey through France, and crossing the sea, especially so; and on this continent I have lost three horses. But I have only thus returned to my blessed Master, in His service, what He has bountifully bestowed upon me. My friends in New York would have paid my passage across the sea, but I could not consent to it."

Marvellous is the record of his labors from this time in every direction. We find him resisting a rationalistic movement commenced by a Quaker of the name of Elias Hicks, which had, twenty years afterwards, a fatal development among many in false

doctrine, coldness of religious life, worldliness of habit, and a quenching of the zeal and philanthrophy which had hitherto distinguished the Friends. Stephen Grellet withstood, as he was able, the beginnings of the defection. At a Yearly Meeting in New York, in May, 1808, he felt it his duty to expose the subtle fallacies of an acute but shallow school of thinkers, to forewarn of the results that would follow a deviation from the distinctive teaching of Scripture as to the eternal glory of the Redeemer, and to vindicate the doctrinal soundness of the Protestant Confessions which had hitherto been maintained by the Society. For a comparatively young man this was a bold course to take, but the wisdom of it was subsequently justified. Of himself, however, he says: "Lie low, O my soul! abide in humility and meekness before the Lord thy Redeemer, whom thou hast so frequently known to be thy Strength in weakness, thy Leader and Deliverer."

After this he made a tour through the Southern and Western American States. Passing through Baltimore he came "under great exercise" because of the oppression in which the poor slaves were kept. At Georgetown the Presbyterian church was opened to him; at Washington the President's wife, Mrs. Madison, and her sister attended his services and invited him to share the hospitality of the White House. A striking incident is mentioned by him in his memoranda of this journey.

"A physician, a tender-spirited man, with much feeling related to me the following circumstance. A

few weeks ago, he was sent for by a planter, who resides some miles hence, to visit one of his slaves. On entering the miserable cabin in which the sick man was, the slave holder accompanying him, he saw the poor slave stretched on a little straw. On examining him, he found him in an apparently unconscious and state. The master, who was not aware of his low condition, began in very abusive language to upbraid and threaten him, using very coarse epithets; he said 'By pretending to be religious, and going to your meetings, you have got this sickness; but, as soon as you are better, I will cure you with a thousand lashes.' The physician told him that from all appearances, the poor man had but a few moments to live:—upon which, the slave suddenly raised himself, lifted up his eyes, and, stretching forth his hands, said in an audible voice, 'I thank Thee, Lord Jesus, my blessed Redeemer, for all Thy mercies to Thy poor servant; now receive my spirit into Thy kingdom;' and then expired. The scene was awful; the slave-holder stood speechless and amazed; amidst his threats and reproaches, his poor slave was taken out of his power; he could oppress him no longer, his spirit had triumphantly quitted its afflicted tenement. The slave holder and the physician both remained silent about ten minutes, and without uttering a word the latter mounted his horse and left the place, with impressions that continued deep upon him, as he related the circumstance to me."

In Richmond, Virginia, in Petersburg and other places, he pleaded the cause of the slaves, as it was "often given him to do in these Southern States."

Thence he passed through North Carolina and many parts of the South, unfolding everywhere the truth of man's fallen and sinful condition, and of salvation through faith in Christ Jesus the Lord. This was, we are told, ever his message—"What Christ has done *for* us, and without our aid; how His meritorious death and most holy and acceptable offering of Himself for our sins are the way of our reconciliation with God; what the eternal Spirit of grace does *within* us; how through obedience of faith we may be renewed in newness of life, and finally obtain entrance into the glorious kingdom of everlasting blessedness, where Satan the grand deceiver and adversary has no more place, and the purified spirits can never fall."

With such a message, adapted to the varied circumstances of his hearers, he held meetings in Methodist churches, court houses, and rooms of the Society of Friends. Mayors, and the chief inhabitants of towns attended and the slaves who went to hear came away exclaiming, "This is the everlasting gospel that we have heard."

At Lynchburg, while he was preaching in the court house, and denouncing the abominable traffic in human flesh, three men entered and sat down before him. They were travelling through the country for this very traffic, and came into the meeting with the hope of finding slaves whom they might purchase. God applied the message so to their hearts, and they saw in such dark colors the wickedness of their trade, that they burst out weeping before the people.

Thus we preached throughout Kentucky and Ohio,

riding on horseback and over bad roads, often mere "Indian paths," from one settlement to another. Fatigue, and exposure to heat and changes of the atmosphere, so told upon him that we find him fainting at the close of a meeting. For a short time, through pressure of disease, his religious engagements were suspended. His strength renewed, he took up again his testimony, day by day, and after a journey of eight months' continuance, returned to New York. There he again united with his family in offering gratitude and praise, and surrendering themselves afresh to "serve their blessed Lord and holy Redeemer."

On account of the health of Mrs. Grellet, a home had been secured away from the city, in the village of Greenwich, At this place lived the notorious Thomas Paine, whose infidel works, especially the "Age of Reason," which affirmed that the Bible taught nothing but "lies, obscenity, cruelty and injustice," had had a most baleful effect in America and Great Britain in the early part of this century. An authentic account of the last days of such a man may have some historical interest. Stephen Grellet thus notices his decease.

"I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected, and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his

sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure he sent for me, and, on being told that I was gone from home, he sent for another Friend. This induced a valuable young Friend (Mary Rascoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner said, 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived;' and then went away. On which, turning to Mary Rascoe, he said, 'You see what miserable comforters they are.'

"Once he asked her if she had ever read any of his writings, and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'from such a one as you I expect a correct answer.' She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied: 'for if the Devil has ever had any agency in any work, he has had it in my writing that book.' When going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord! Lord God!' or, 'Lord Jesus! have mercy upon me!'

"It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Rascoe repeatedly *saw* him writing. If his companions in infidelity had found anything to support the idea that on his death-bed he continued to espouse their cause, would they not eagerly have published it? But not a word is said: there is a total secrecy as to what has become of these writings."

There is ground for believing that Paine's infidel associates came into possession of these papers, and finding that they contained a retractation of his former opinions, destroyed them. All we would say is,—Happy are the writers who,

"Dying, leave no line they wish to blot."

CHAPTER VIII.

FIRST VISIT TO GREAT BRITAIN.

IT was in the ordering of Divine Providence that Stephen Grellet, from the autumn of 1809 to the summer of 1811, remained in New York engaged in business, and confining his religious labors chiefly to the city. It was the will of God that Paul, on his arrival in Europe, should first teach the women gathered for prayer by the river side in Philippi, and afterwards make tents at Corinth. Following in the footsteps of the apostle in business and ministry, Mr. Grellet's thoughts once more turned to the interests of the Society of Friends, and to the cause of God in Europe. The inward conviction arose that he might first be able to enter upon a mission of encouragement and testimony in the British Isles. It was a time of wars, dear food, sore privation, and universal distress. He therefore sailed to Liverpool, and continued in this country about two years. The whole period was a perpetual ministry in public and private. While it was chiefly in the meeting-houses of Friends and in attendance on their periodic assemblies that he ministered, his labors were not confined to any restricted circle. In those years of heavy trouble and alarm he spoke in other Christian churches, and did this

throughout England, Scotland, Ireland and Wales. In every place his visit brought comfort, stimulus and revival. His words were clothed with remarkable power. Never did a man more abide in union with God, and the Divine Spirit attended him everywhere. He urged in Great Britain the practical duties of Christianity; unfolded the nature of pure and undefiled religion; insisted on the duty of benevolence and self-sacrifice on behalf of sufferers, and the oppressed; pressed upon Christians that they should seek to have fulfilled in them the Divine promise—"they shall be all taught of God," and exhorted to the searching of the Scriptures which testify of Christ.

It is not easy to estimate the value of such a mission by a man so eminently filled with the Spirit of grace and wisdom. Revival preachers of these later years have sometimes failed to utter the whole mind of God. They have exalted the grace of the gospel, but have not set forth its holy requirements. The gospel does nothing satisfactory for a man if it does not deliver the heart from the self-direction of sin, and produce in the life a loving loyalty towards God. It was through the foresight of the Almighty Father that Stephen Grellet gave a testimony throughout the British Isles remarkably suited to the period. This great nation was soon to enter upon a new era of national justice and righteousness. The evils and hypocrisy of the Test and Corporation Acts were to be extinguished; the disintegrations, alienations, and heartburnings of Roman Catholic restrictions and of Jewish disabilities were to be abolished; the rights of the subject, and

the recognition of the rising importance of the great commercial towns of the kingdom, were to be acknowledged by reform in Parliament; the abominations and selfish cruelties of colonial slavery, that "sum of all villanies," were to be swept away; intercourse with all the nations of the world was to be opened, and the tax put upon the bread-corn of the people, as it entered our ports, was to be repealed by the introduction of Free Trade; and, with all, education was to arrest ignorance, to roll back a threatening tide of barbarism, and to prepare the nation for its future destiny. Above all others the members of the intelligent Society of Friends have contributed to the accomplishment of these magnificent achievements. Their adhesion to these projects has been unflinching, and singularly unanimous. Their attachment has been always decided and steadfast. They have brought to the carrying of these great ameliorating measures a weight of character, an integrity of purpose, and a self-sacrifice, which it is impossible adequately to estimate. Without heat or noise, their influence has been powerfully pervasive in the struggles and conflicts which have secured blessings of such vast import to this land, and to every land under the sun.

Is it too much to suppose that the ministry of Stephen Grellet in almost every county of the kingdom prepared the sons in Quaker families for that firm and persistent action put forth in the years which followed his visit? The action was more than political. An irreligious politician is often found unreliable. The Society of Friends regarded the cause of popular edu-

cation in England as philanthropic and religious. Their devotion to this national question was the earliest, and has never wavered for more than half a century. To them belongs the honor of being the first to petition for the abolition of the slave trade, and afterwards for that of slavery itself. Their sacrifices, devotion, and most pronounced hostility to colonial slavery contributed largely to the final victory. Their unswerving advocacy of the most complete rights of conscience, and of political justice, was not merely sustained by their high probity and weight of character, but, as in the case of their philanthropic labors, was always based upon *religious* principle. It may justly be thought that Mr. Grellet's powerful and most Christian addresses and influence, in the periodic meetings and private circles of the Friends, signally conduced to these great results.

The bare enumeration of the places at which he held meetings would occupy much space. In the eastern, northern, and western counties; in large cities like Liverpool, Hull, Birmingham, Leeds, Bradford, and Newcastle; in Edinburgh, and the towns of Scotland; in Dublin and the counties of Ireland; and in different parts of the Principality of Wales, he was welcomed and listened to as a minister of God. In Newcastle, under the impulse of a "great concern" that came upon him, he held meetings for the colliers and those employed in furnaces and glasshouses. "Divine love was in an extraordinary manner experienced over these assemblies." In Birmingham the large Independent meeting-house was opened to him:

"the concourse of people was very great." The house was crowded, and many remained out of doors. "A Divine solemnity was spread over the multitude. The Spirit gave strength and qualification to proclaim what the Christian religion is." At Northampton the Friends' meeting-house was filled half an hour before the service began; not one-fifth of the people assembled could obtain admittance. The meeting-house in which Dr. Philip Doddridge once ministered was immediately opened to the crowd. In Scotland the Presbyterians in a similar manner opened their churches. In Bradford, Yorkshire, and the neighborhood, day by day he ministered, and then when cast down sang,—

> "In cares and fears and doubts,
> Which oft assail my mind,
> When they are left to Thee, O Lord,
> The best relief I find."

In Cambridgeshire he came to Stilton Barracks, wherein were confined about 6000 French prisoners. He spoke to them in his, and their, native language, and they exclaimed, "Our souls are full of gratitude to the Lord, who has put it into your heart thus to think of us and feel for us." French prisoners of war were also addressed by him in other parts of the kingdom.

As Paul's spirit was stirred in him when he found himself amid the idolatry of Athens, so was Stephen Grellet's in London. The emotions awakened prepared him for his great mission in the British capital. He records:

"I soon felt the heavy gospel bonds awaiting me in this metropolis to be rapidly fastening upon me. The depth of exercise into which I was introduced on account of the various classes of its inhabitants is indescribable. Rich and poor, but especially the last, including not only those in the city at large and in the various poorhouses, but also the inmates of prisons and places where many are confined because of their various crimes, rested heavily upon me. Many sleepless nights I passed, as the objects of these exercises and baptisms were developed to my view, and it was given me clearly to see that I must stand prepared to engage in whatever line of service my great Lord and Master was pleased to require of me. For such a purpose, I felt, he had raised me up from a most abject state, and had now sent me here. The awful consequences that would attend me should I be unfaithful, and attempt, like Jonah, to flee from the presence of the Lord, were in an appalling manner set before me. On the other hand, the gracious promise was renewed, that if, in simplicity of heart, I resigned myself to the Lord's guidance and requirings, without consulting with flesh and blood, He would be with me, would make way for me and uphold me. Thus I was enabled again to offer myself and my all to the Lord and His service, not in this great city only, but also to go on the European continent, or wheresoever He might call me or His Spirit might lead me. Great peace and quietness I felt after this full offering was made; yet the weight of my chain was not thereby lessened, or the cup I was to drink rendered less bitter; neither

was my concern for the members of our own Society decreased by what I felt for the people at large."

His field of labor in London was in every circle. He was found urging the sons and daughters of Quakers to lead lives of sympathy with Christ and men; he attended meetings of the nobility which were specially called for his engagements; he met Jews in Devonshire House, Houndsditch; the thieves, pick-pockets and abandoned women were gathered into the Friends' meeting-house in St. Martin's Lane, and of these he says:

"My mind was at first brought under great dejection and distress on beholding before me so many fellow-beings, of both sexes, in whose countenances so much vice and depravity were depicted, some of whom, perhaps, had never been in a meeting for worship, and were strangers to religious sensibility. They were mostly young people. I wept bitterly over them; but the love of Christ, who came to seek and to save that which was lost, filled my soul and prepared me, not only to proclaim against sin and the consequences of living and dying in sin, but also to preach Christ the Saviour of sinners. Oh, it was a solemn time indeed; the Lord's power was over us; the lofty heads, the proud looks were brought down. I have seldom known such brokenness, and so general, as it was that evening. The meeting remained in the same state during the silence after I had sat down, a silence only interrupted by the sobbings or deep sighs of some of them. At the conclusion, the people retired in the same quietness. Oh, what a display of the Lord's

power and mercy! Surely our hearts can but overflow with gratitude to Him, our blessed and sure Helper."

Ah! this preparation of the preacher—the "soul greatly moved;" the "weeping bitterly over" these degraded ones—this was the fruit of his oneness with the Lord in sympathy and love, and helps us to understand the brokenness of heart of these outcasts.

To set forth more fully this ministry of mercy, an extract from the Journal must be given:

"The chief police magistrate in London, hearing of that meeting through some of our Friends, sent me word that if I wished to see that class of people more generally throughout the city, he would take measures to have them all collected, when opportunity would be given me to have meetings with them. I acknowledged his kind offer, but could not accept it, though I told him I should be obliged by his giving me free access to the several prisons in London, having felt much drawn towards that class of poor, wretched humanity. My request was readily granted, and I engaged very soon in the trying service.

"The Compters [since abolished] were the prisons I visited first; there is one in each district of the metropolis. They are places to which the offenders, when taken up day by day, are committed, and from which they are transferred to other prisons according to the nature of their offences. When in the morning I visited these prisons, I was astonished at the number I found, who had been taken up during the preceding

night. I had some very striking religious opportunities with them.

After that, I proceeded with a visit to Newgate, which occupied some days, having religious services in the many separate apartments, where the miserable inmates are confined. Several were under sentence of death. In one cell there were four together who were to be executed the ensuing morning; one of these particularly drew forth our tender feelings—my dear friend, William Forster, being with me. His wife, with two children, came to see him for the last time when we were there. One of the children was a boy, about eight years of age. The awfulness of the sight of his father under heavy irons, with the other prisoners, his emotion from knowing that his father was to be brought to the gallows the next day, together with the gloominess of the prison, brought the child into a state of great terror and distress. P. Bedford knew the grandparents of this child, poor weavers, but people of piety. We felt it our place to visit them the day after the execution of their son. We were much instructed in beholding that, in their very deep grief, they were sustained by the comforts of the Christian religion. The Lord Jesus was their refuge and strength under their great and sore trouble. They produced a letter written by the poor prodigal the night previous to his execution, addressed to his wife and to his parents. After describing his heartfelt repentance for his crime, and the hope that, notwithstanding his great unworthiness, the Lord Jesus Christ, who had mercy on the penitent thief on the cross,

would condescend to be merciful to him, he most earnestly begged his aged parents to forgive him also. He described his evil life as being the consequence of his disobedience to them, and particularly in having disregarded the due observance of the Sabbath, so contrary to their parental entreaties. Having begun to do so in the afternoon, it had led him into evil company, and step by step he had become the companion of thieves. He most earnestly entreated his wife to guard very particularly the children from such dangerous and ungodly practices, and to spend the afternoons and evenings of the Sabbath in attending religious meetings, and reading the Bible and books of devotion. We found in the boy above mentioned so much sensibility that our interest in him became excited, some kind friends assisting in having him sent to school.

"In the course of the visit through Newgate we found many boys who, decoyed into vice by thieves and pickpockets, and now mixing in prison with older and depraved men, were likely to come out thence far greater adepts in crime. We felt much for those poor youths, and seeing the necessity of having them kept separate from other criminals, we succeeded in inducing the sheriff and magistrates to have another part of the prison appropriated to them. P. Bedford took an active interest in the concern, and several of our young men Friends enlisted in it, with great advantage.

"The visit to that part of Newgate which is occupied by the women prisoners had very nearly been frustrated. The jailor endeavored to prevent my going

there, representing them as so unruly and desperate that they would surely do me some mischief; he had endeavored in vain to reduce them to order, and said he could not be responsible for what they might do to me, concluding that the very least I might expect was to have my clothes torn off. I felt persuaded that He who called me to this service could make way for me and preserve me. Very earnest was my prayer to have evidence that this was a service that the Lord required of me, feeling that my having visited the men was not a reason why I should visit the women also. The path of duty being clear before me, I proceeded to the prison. When I came to the small yard, the only accommodation for about four or five hundred women, I found there some who immediately recognized me as having seen me in the Compters, and who appeared much pleased at my now coming here. They told me that no preparation had been made to receive me, but that they would immediately do what they could towards it. Owing to the darkness of the morning the prisoners had been unusually late in getting up, and many of them had not yet risen. They occupied two long rooms, where they slept in three tiers, some on the floor, and two tiers of hammocks over one another. They had the whole soon rolled up, and all the women came together in one room. When I first entered, the foulness of the air was almost insupportable, and everything that is base and depraved was so strongly depicted on the faces of the women who stood crowded before me, with looks of effrontery, boldness, and wantonness of expression, that, for a

while, my soul was greatly dismayed; surely then did I witness that the Lord is a refuge and strength, His truth is a shield and a buckler. The more I beheld the awful consequences of sin, and the more deeply I felt the greatness of the depravity into which these poor objects had been plunged by the devices of Satan, the more also I felt the love of Christ who has come to save and has died for sinners. As I began to speak, under the feeling sense of this redeeming love of Christ, their countenances began to alter: soon they hung down their heads; their haughtiness and proud looks were brought low, and tears in abundance were seen to flow; great was the brokenness of heart manifested on this occasion. I inquired of them if there were any other female prisoners in the place, and was told that several sick ones were upstairs. On going up, I was astonished beyond description at the mass of woe and misery I beheld. I found many very sick, lying on the bare floor or on some old straw, having very scanty covering over them, though it was quite cold; and there were several children born in the prison among them, almost naked.

"On leaving that abode of wretchedness and misery, I went to Mildred's Court, to my much valued friend, Elizabeth J. Fry, to whom I described, out of the fulness of my heart, what I had just beheld, stating also that something must be done immediately for those poor suffering children. The appeal, to such a pious and sensible mind as dear Elizabeth possesses, was not in vain. She immediately sent for several pieces of flannel, and had speedily collected a number of our

young women Friends, who went to work with such diligence, that on the very next day she repaired to the prison with a bundle of made-up garments for the naked children. What she then saw of the wretchedness of that prison induced her to devise some plan towards the amelioration of the condition of these poor women, and, if possible, the reform of their morals."

It is very interesting to find that Mrs. Fry received from this visit the incentive to her efforts on behalf of the female prisoners of Newgate, and to a service in this direction never surpassed in the history of Christian benevolence, and almost unparalleled in its ameliorating and saving results. It is recorded that for many years this lady's first question, on awaking in the morning, was, "What shall I do for my Lord to-day?" It is also to be noted that few among Friends have been more eminent than Mrs. Fry's brother, Joseph John Gurney, and her sister Priscilla Gurney, who with her dying words laid on the heart of Thomas Fowell Buxton the solemn claim to his life devotion of the seven hundred thousand slaves in British colonies. The parents of three such children did much by their training to serve the generation that came after them. The labors of Mrs. Fry in Newgate, the impulse to which she received from Mr. Grellet, are now historical. The sway of her sympathetic influence, aided by a voice whose modulations carried the force of every word she uttered, and whose tender tones melted the hardest and most stubborn hearts, was manifested when the Lord Mayor afterwards conducted into that same female ward the King

of Prussia, and when the monarch and the prisoners alike knelt in bowed reverence, as Mrs. Fry poured forth her supplication and thanksgiving unto God. In her case, as in that of Stephen Grellet, we have the evidence how the Lord of love and compassion makes His self-less servants to be partakers of His own nature in such a way that they can reveal His yearning pity for lost sinners, and His willingness to deliver from Satan and from sin. How weighty in warning and encouragement are those words of Jehovah respecting the prophets of Israel, as they are indeed true respecting the servants of Christ in all after times: "*If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings.*"

"The world's a room of sickness where each heart
Knows its own anguish and unrest!
The truest wisdom then, and noblest art,
Is his who skills of comfort best;
Whom by the softest step and gentlest tone
Enfeebled spirits own,
And love to raise the languid eye,
When like an angel's wing they feel him fleeting by."

CHAPTER IX.

SECOND VISIT TO EUROPE.

MR. SEEBOHM has justly said: It is not easy to realize the condition of the continent of Europe in 1813. There were neither railroads nor telegraph wires; the freedom of *friendly* intercourse between the different States of Europe had long been interrupted; superstition and infidelity, vice and wickedness, had spread to an alarming extent; religion was driven into seclusion, and with many Christianity had become little more than an empty name; international feuds and jealousies had rendered the system of police and passport regulations exceedingly annoying, and painfully restrictive to individual liberty; travelling was difficult, and often dangerous. Though Napoleon had been compelled to retire from Russia, the French war was still raging with unabated, if not with increased fury, and great excitement prevailed abroad. To go forth, under such circumstances, and alone, "as an ambassador of peace to the nations, while the sword bereaved on every hand," was no small trial of faith and of faithfulness. But Stephen Grellet knew Him in whom he had believed. He had counted the cost, and did not flinch in the day of trial; the sacrifice which he had "bound to the horns of the altar" was not withdrawn.

The attendance at another Yearly Meeting of Friends in London, previous to entering upon such a service, was a matter of peculiar interest to him. He had received the full sanction of his brethren in America to his present undertaking in the service of the gospel of Christ; but, being now within the compass of another Yearly Meeting in a distant land, he sought its unity and concurrence before he passed beyond its limits to carry out his gospel mission in some parts of the European continent.

At the Yearly Meeting for ministers and elders, the 17th of May, 1813, he informed the Friends that he apprehended the time had nearly come for him to endeavor to pass over into France, if practicable, to fulfil there, and in other parts of the continent, whatever service the Lord might call for at his hands. A great solemnity prevailed over the meeting during the consideration and deliberation on the important subject. Many Friends expressed their tender sympathy and full unity, believing that this was a work to which the great Head of the church, our Lord Jesus Christ, called him in the service of His gospel. They gave him a written testimonial, recommending him to the kind and Christian sympathy and regard of all those among whom he might come.

God was conducting him on wider services than those in which he had engaged. He himself says: "I now endeavored to find out some way whereby I might pass over to France; the weight of the work the Lord has laid upon me in that land pressing heavily. Truly, in my measure, I can say, 'I have a baptism to

be baptized with, and how am I straitened till it be accomplished!' O Lord! enable Thy poor servant to glorify Thy excellent name, into whatever suffering, or even death, Thou mayest see meet that he should be introduced.

"My dear friends accompanied me to Gosport on board the *Cartel Brillant*, bound for Morlaix, with forty-one French seamen or soldiers, prisoners of war, discharged because of their incapacity for service by ill health, etc. We came over the British Channel on the 18th, but on entering the river our vessel struck violently on a rock; the general outcry on board was that the vessel was sinking. I endeavored to have my mind centered in filial and reverent submission to the Lord's will, should He order that instead of the service I apprehended I was called to, I should lay down my life in sight of the land of my nativity. I was favored to feel His Divine presence near, and an assurance that His omnipotence would not permit the loss of a single life on board by this event. I felt deeply, however, for my fellow passengers; bitter was the lamentation of many of them, who, from their very emaciated condition, did not appear to have many days to live: 'What!' they cried out, with tears trickling down their furrowed cheeks, 'after so much suffering, so many narrow escapes in the war, must we now perish within sight of beloved France, and not be allowed quietly to go and die there?' By the return of the tide, however, the vessel got off the rocks, and the next day we were favored to land safely at Morlaix. The officers of police proceeded immedi-

ately to a very strict and minute examination of every part of my baggage and clothing, and even of my person; the lining of my garments, the inner sole of my shoes, everything about me underwent a close search, to see that I had no secreted papers. That being finished, they inquired the object for which I came to France; they perused the certificates given me by Friends in America and London, they took notes of the whole and sent them to Paris, with my passsorts, and told me I must wait for an answer from Paris. O Lord! I am in Thy hands; by Thy directions and the putting forth of Thy Spirit, I have come here; in submission and confidence I wait to see what Thou wilt do for Thy great name!

"I now endeavored to see if my blessed Lord and Master had not some service for me to accomplish in *this* place. I became acquainted with an old man, poor in this world, but who appeared to be no stranger to vital religion. He cannot read, but he evinces that the law of the Spirit of God is written in his heart, and that his delight is to meditate thereon. I was soon also introduced to other persons, among whom I found spiritual-mindedness. I felt the more grateful on meeting with these, and other pious persons, with whom I had some refreshing and instructive religious opportunities, because it was then the time when the Papists celebrate what they call 'the Feast of God.' Thousands of persons had come into the town from the country round, and, accompanied by their priests, walked through the streets, carrying their crosses, and the consecrated wafer, before which they

threw flowers and leaves, and burned abundance of incense. My soul was grieved at beholding such a display of ignorance and idolatry. That evening a considerable number of persons having come to my inn, the excitement of the day prompted them to ascertain my views respecting the display that had taken place. This opened the way for unfolding to them the great truths of Christianity, contrasting them with the pageantry they had seen displayed that day.

"Having felt my mind drawn towards my fellow-passengers from England, who had gone to the hospital on their arrival here, I went to visit them, accompanied by a pious person, a friend of the Superior of the sisters who have the care of the hospital. I found that several of the men had died shortly after they had landed; others were very ill; and some appeared to manifest tenderness of spirit and gratitude for their escape from a watery grave. Several of the nuns having gathered together, with their Superior, gave me an opportunity for serious communications on things pertaining to the Redeemer's kingdom and vital Christianity. Some of their minds were tender. I was with them nearly two hours, unfolding Christian doctrines.

"Finding that there were many English prisoners in the place, chiefly taken from merchants' vessels, leave being given, they were collected together, none going in with me but the sworn interpreter and his son, to be witnesses on behalf of the police of what I should say among them. I found there some piously minded persons; the Lord's presence and power were

near; affliction, being shut up in prison, heavy losses of property, etc., had tended to prepare their hearts to receive the consolations that the religion of Christ offers and gives to such as believe in it. Many of them expressed their gratitude to the Lord for this visit of love and consolation to them."

This passage is quoted as a specimen of the journey he made through his native land. Everywhere was he harassed by suspicions and police restrictions; but everywhere he found or made opportunities for comforting the sorrowful and speaking of the things of the kingdom of God. And it will have been seen that no distinction of creed turned him aside from this ministry of mercy. He was no bigoted Protestant, however grieved he might be with the superstitions of Romanism. He knew well that devout, aspiring, and even saintly persons might be found in the bosom of the Roman Catholic church.

There is something profoundly affecting in the spectacle of a lonely Christian man penetrating France in this manner at such a terrible time of bloodshed and desolation. In every place where he tarried he found some hidden disciple of Christ to encourage, and some mourners because of war to comfort. He speaks of meeting on his way to Paris "companies of poor youths, thirty to sixty, fastened two and two to a long chain, and marched off to the army. They were such as had manifested reluctance to go there." He tells us of Toulouse—"it was but a few days since, that, after a battle between the English and French armies, such a number of wounded soldiers were brought in,

that the streets were strewed with them, till places to remove them to were prepared; and so numerous were the amputations that, in several parts of the city, piles of legs and arms, like heaps of wood, were to be seen!"

He tarried in cities and villages where these fearful things were occurring. No newspaper could report these services; no love of notoriety or personal fame could have prompted them. It was only into private circles he could enter. The right of assembly, for any purpose, haunted like a spectre the ambitious and omnipresent militarism of the time. His service was like the solitude of the Divine love in its patient ministering. He interpreted indeed this love of the pitying Father as he went from place to place, seeking to mitigate the horrors of that awful time, and to keep alive the trembling hope of piety in crushed hearts. No wonder however he should exclaim: "If the dead rise not, says the apostle, why are we baptized for the dead? So may not some of us say, if there is no hope to see the end of these scenes of human misery, anguish and distress, why are we brought into the wrestling state? why do we tread the agonizing path? O Lord, hasten the time when men shall learn righteousness! I must however say that He who was with His servants in their various and fiery trials in ancient days is with me in this land, as He has been in my former pilgrimages. He very graciously makes good His promise, 'I will never leave thee, nor forsake thee.' He keeps my mind, in a good degree, stayed upon Him, so that though the

sea roar and dash its waves. His everlasting arm is near. Most abundantly I can, as I ought to, sing His praise, and proclaim His wondrous doings."

"Oh, take heart, ye suffering servants of God in these latter days! He is near who would comfort you. He bids you 'beware of men,' and still serve men. Amidst oppositions and fierce trials you are not forgotten of Him. Your efforts, your sighs, your heart-failings, are known to Him. In a world that is still ruled by the powers of darkness, and full of human selfishnesses and ambitions, how can ye be understood? how can ye have your full consolation here? Rejoice rather that ye thus by your testimony and your patience are learning "the fellowship of the sufferings of Christ," and are permitted to be in sympathy with Him.

As Stephen Grellet proceeds on this service, no doubt, in France his rank makes a way for him, but it is his reputation for piety that has gone before him. In Paris he has useful intercourse with suffering pastors of the Lutheran and Reformed churches; has interesting conferences with Roman Catholics to whom the troubles of the times had brought a spiritual awakening; visits Protestant schools: is visited for guidance by many, and among them a Jewess, the wife of a man of great wealth, to whom he opens the Scripture testimony concerning Jesus; every day he circulates religious books which could not otherwise be obtained. At Limoges he spends some days among his relatives and has "a long and satisfactory opportunity with them." At Bruves he is again with

his mother, confirming her and the pious nuns of the convent, in their new life of trust and love; at Rodez he has the joy of religious meetings with his two brothers, his uncle and cousins, and he finds "the Truth has never been more endeared to them;" at Montpelier he is entertained in the hospitable home of his friend, Louis Majolier, and in private meetings is able to point families under heavy affliction, on account of the death of their sons in the war, to the abiding source of rest; at St. Hypolite he is treated with the utmost courtesy by the commissary of police, who was so rude to him on his former visit, and the commissary prepares a spacious building into which Protestants and Roman Catholics crowd, to whom he preaches "the glorious gospel of life and salvation." At Nismes, whither he has proceeded on foot, he is soon surrounded by about eighty persons, chiefly Moravians, and as he is speaking of "the great love of God to us through our blessed Redeemer," officers of the gendarmerie with some soldiers enter and take their seats; but they, with the rest, are constrained to "bend their knees with tears and prayers to the Lord God and to the Lamb." They had come to apprehend him, had been seeking him for several days, but report to the prefect that they had never heard any one speak in such a manner before.

Nor was it from the police only he found opposition. He was speaking once of "Jesus Christ in us, the hope of glory," the minister of the sanctuary, our only Saviour, through whom alone forgiveness of sin can be obtained, when two of their priests came in. "One

was the Grand Vicar of the Bishop, and seeing that I was not a Papist, he soon began to proclaim damnation upon me, and upon all those who are out of the pale of the Romish church, where only, said he, by confession and the pronouncing of absolution, sin could be remitted; repentance and contrition because of our sins, he added, were not necessary—attrition alone, with the priest's absolution, sufficed; forms of prayer, uttered with the lip, though in language not understood or in which the heart was not, were nevertheless prayers acceptable to God; so was also the prostration of the body before their altars and the images of the Virgin Mary, saints, etc., though the heart might be lifted up in pride or vanity; he said, though a priest were ever so vicious in his life and conversation, yet in virtue of his office, having received at his ordination the keys of heaven, he had power to retain or forgive sin at his pleasure, and whatever he says, in his priestly capacity, ought to be received and believed as the word of Christ, whom he represents. The poor man went on to utter so many absurdities that the nuns seemed to be astonished at him. I found it in vain to say much to him, for, on my attempting to do so, he gave way to such passion as seemed to me would only lead him to add sin to sin. However absurd were these assertions, I have heard many others advancing the same. I have frequently heard virtuous and pious females state what a great trial it was to them to have to believe that it was their indispensable duty to confess, and still more so when they know that the priest to whom they go is a vicious and

immoral man. It is no wonder that so many individuals should become infidels, as is the case in many parts of the Pope's dominions. One of these blind guides told me, 'that though a man should so fully love God and his neighbor as to be able to act according to whatever the gospel of Christ requires, yet if he did not go to confess, he would be lost for ever.'"

After this we find him ministering at Marseilles, then mourning over the levity and superstition of Nice, and now finding refreshment to himself in "beautiful" Mentone and the summer air "tempered by the cool breezes" which descended from the Maritime Alps. Thence he proceeds to Genoa, where he has "precious" meetings of from fifty to sixty persons, composed of Roman Catholics and Waldenses from the valleys of Piedmont.

In Genoa a singular preservation was vouchsafed to him. It was in his heart to go to the ancient and modern capital of Italy, and he narrates: "Finding that it would be impracticable to go by land to Rome, on account of the numerous bands of robbers that attacked travellers, even when escorted by large companies of soldiers, I concluded to try to go there by sea, by way of Leghorn. As I was going to engage my passage for that port, my mind was introduced into unutterable distress—gross darkness seemed to be before me, whilst a bright stream of light was behind; I stood still for a while, and found I could not go forward. I returned to my lodgings, and in my chamber poured forth my soul unto the Lord, entreating Him to direct me aright. He knew it was in obedience to

His Divine will that I had come to these nations, and that to His Divine guidance and almighty protection I had wholly committed myself and my all. He very graciously condescended to be near to me in my distress, and to hear the voice of my supplication. He gave me to see, and strongly to feel, that to Rome and Naples I should indeed go, but that the time for it had not yet come, and the language of the Spirit was to proceed with all speed to Geneva and Switzerland. My soul was greatly humbled before the Lord, who thus condescended to instruct His poor servant, and to direct him in the way which He would have him to go. I remembered before I left America, when, dismayed on contemplating the extent and magnitude of the Lord's work to which I was called, the gracious promise came,—'I will teach thee and instruct thee in the way in which thou goest, I will guide thee with Mine eye.'"

He afterwards learnt that the armies of Napoleon were in full flight to France after their defeats by the Germans, and were closely pursued by the Austrians; the army of the King of Naples, also in full retreat to the south, would have shut him up in Italy, had he not made his way to Switzerland, and that he would moreover have been in peril from orders sent from Paris to Nismes to follow and arrest him. Well might he exclaim: "Thus have I been delivered from twofold dangers,—from being carried to Paris as a prisoner for the testimony of Jesus, or shut up in some corner of Italy. Bless the Lord, O my soul! trust for ever in the guidance of His Divine Spirit, who

alone can and ought to direct thy steps, and all thy movements, especially in the service of the ministry of the gospel to which He has called thee."

By way of Turin he passed to Geneva. The city of Calvin had been brought under the influence of rationalism and Socinianism. Fifteen pastors and three professors of theology held a meeting with him. He speaks of it as "a great cross, being sensible of his want of qualification." There are however evidences that this and other interviews made a deep and lasting impression. His calm and firm appeals to Scripture proof of the glory of the Redeemer were among the influences that prepared the way for the evangelical revival which shortly afterwards visited Geneva.

After meetings of a like nature with other Swiss pastors he entered Bavaria. There the Spirit had been moving on the hearts of men. A remarkable religious awakening had taken place; besides many private persons, nearly forty Roman Catholic priests, spite of heavy persecutions, had borne faithful witness to scriptural teaching; among them were Lindel, Gossner, and Martin Boos.* The visit of Stephen Grellet

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* The conversion of Martin Boos is so striking as to demand this foot-note. In 1789 he was a Roman Catholic. In the discharge of his office as a priest, he went to visit a woman distinguished by her humility and piety, who was dangerously ill. "I do not doubt," said he, endeavoring to prepare her for death, "that you die calmly and happily." "And why?" said the woman. "Because," replied he, "your life has been a continued chain of good actions." The woman smiled and said: "If I were to die relying for my salvation on the works which you mention, I am certain that I should be condemned; but that which makes me calm at this awful moment is that I

became to large numbers of inquiring persons in the Catholic Church one of great encouragement and confirmation. His "vivacity" and "solidity," of which Dr. Steinkopff bore witness, pre-eminently fitted him for such a service. He also arranged with Gossner to put into circulation an edition of six thousand copies of the Scriptures. In Munich he is still following in

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rely on Jesus Christ my Saviour." "Those few words," says Boos, "in the mouth of a dying woman, who was looked upon as a saint, opened my eyes for the first time. I understood the meaning of *Christ for us;* like Abraham, *I saw His day*. From that time I announced to others that Saviour whom I had learned to know, and there were many who rejoiced with me." Thus did this woman, whom he wished to prepare for death, prepare him for life eternal. The impressions which he had received were never effaced. He put in practice the lessons he had been taught, and zealously preached the doctrines for which he had afterwards so severely to suffer. His labors began to be blessed in an extraordinary manner. He felt deeply his own insufficiency, and sought, in continual prayer to God and the assiduous perusal of the Holy Scriptures, the assistance which he needed. He generally felt his own sinfulness and insufficiency most deeply when he was about to deliver a discourse intended to affect the consciences of others. On these occasions he would often forget the sermon which he had studiously composed and committed to memory, and would acknowledge with tears to his hearers that he had nothing to say to them; but he would feel himself led on, by the contemplation of their wants and his own insufficiency, to urge upon them that which the Holy Spirit gave him at that moment for their edification. Several discourses, uttered thus from the abundance of his heart, were the instruments of a religious awakening which took place at that time at Gallneukirchen.

After a long life of much usefulness, when he felt the end drawing near, he said to a friend that he was dying in that faith for which he had suffered; and to another he wrote, "Even now I feel that none shall see the Lord without having washed his robes in the blood of the Lamb." See "Life and Persecutions of Martin Boos, edited by J. Gossner;" translated from the German.

the wake of the Spirit's operations. There he had audiences with the Crown Prince and the King. Of the last interview he writes: "The King wished to know the result of my observations in the visits I had made to the prisons. Having answered his inquiries, my way was open for introducing the subject of liberty of conscience, and the sufferings that had been inflicted on several of his subjects on that account. He threw the blame on the Pope, his nuncio and the bishops. 'They are continually teasing me on that account,' said he. This very interesting topic led me to make some remarks of a religious character, under which the King's mind appeared to be impressed; and at last, when I was about to withdraw, he put his arms round my neck, and bade me farewell. We had been together above an hour.

"The Prince was delighted at my account of the reception the King, his father, had given me. I do hope that the powerful convictions that he has received, and the impressions that, through the love of Christ, have been made upon him, will prove lasting."

Pursuing the same track, of the Spirit's visitations, we find him next in Ratisbon, where, among other evidences of this grace, he records:

"I found in the Count Westerwood and family genuine piety; also in the Princess ——. She has surrounded herself with those who, like her, love the Lord Jesus. Thus, amidst the thick clouds of darkness that hang over the nations, and the tumult of war, there are here and there those who know the Lord Jesus to be their sanctuary. My spirit was

refreshed in a meeting with a company of these pious persons."

Three weeks were thus spent among those who, in the Roman Catholic church, were confessing the principles of the Reformation. His unflinching testimony against the corruptions of Rome, and his powerful advocacy among princes for liberty of conscience, were most valuable at this crisis. Thence he passed to Frankfort, Neuwied, Cologne, Elberfeld, Pyrmont and Bremen. His labors in these places were incessant. The full horrors of war were at this time falling upon this part of Germany. Wagons were met, with the blood of wounded soldiers flowing from them; the roads were strewed with the dead or dying; disease and famine were on every hand. With a heavy heart he gathered, wherever possible, small companies for religious fellowship. Desolation and misery were over the land, and strongly marked became the division between those who gave themselves up to a wild license of revelry and drunkenness, and those who, in their anguish and consternation, sought unto the Lord. To the latter he was a most welcomed minister of guidance and consolation.

A pleasant contrast is presented, in his Journal, by the condition of the Swedish army who were passing to join the Allied forces.

"Whilst I was in these parts, several bodies of the Swedish army passed through. Their sobriety and good behavior are very becoming. Such quietness prevailed in the evenings and through the night, that a stranger arriving there could not have discovered

that he was in the midst of so many soldiers. They all retired early in the evening to the several quarters assigned them, and previous to their lying down the subaltern attending each small company offered up a short prayer, in which the others joined. I had several opportunities of hearing them. They gave thanks to God for the preservation they had witnessed during the day, and interceded for the continuation of the same day by day,—then entreated the Lord for His blessing of preservation to their families and near relatives in their absence. In the morning, when ready for their departure, they were all marched in a body before the door of the house where their commanding officer had lodged, and he, with a loud voice, read to them a small portion of the Scriptures, and then offered up a short prayer. I have not heard of the like practice in any of the armies of the several nations now confederate together."

The preservation he experienced at this time, especially from the hordes of the Cossacks, and the predatory bandits who were scouring the land, awakened his fervent gratitude.

"Feeling my mind released from the great weight of exercise under which I have been for the people on the continent, my soul has been prostrated very reverently before the Lord, who has been my saving help and strength day by day, night after night; the everlasting arms have been underneath to uphold and preserve me. During this winter I have been more than forty nights on the road, many times amidst robbers and murderers. I have repeatedly been where

contagious diseases, through war, prevailed to a high degree, so that the mortality was great; often also I have made but one scanty meal a day; but amidst all these things the Lord has borne me up, and delivered me,—yea, rendered hard things easy. My health is now as good, or better, than when I landed in France more than nine months ago. And, above all, the Lord, my great and blessed Master, who called me to this service in these nations, has opened a way for me to find and visit a portion of His seed, and to proclaim the glad tidings of His salvation to thousands of the people, both rich and poor. O Lord! bless Thou those pious ones whom Thou hast enabled me to visit! Oh, bless the work of Thy hands everywhere!"

Numerous letters followed him from Gossner, Vernet, Gessner, Hess, and other devoted persons, among whom were men of rank occupying high official positions. They testified to the value of his mission at that troublous time.

Again in England, Stephen Grellet found refreshment in the religious circles of the metropolis. The royal heads of the Allied army were now in London. A committee of Friends was formed to draw up an address on behalf of the sufferers from the war; and which urged, after the "Peace of Paris," that the gospel of Christ demanded a spirit of peace in the future government of Europe. The King of Prussia was the first to whom Stephen Grellet, accompanied by William Allen, had access.

"The attention of the King having been directed to the great misery, vice, and destruction of human life

attending war, contrary as it is to Christianity, he intimated his strong desire that the love and the peaceable spirit which the gospel of Christ inspires might pervade the whole world, and lamented the sufferings that have attended the last few years. We presented him also with a number of our books, for which he thanked us, and placed them, together with the address, under the care of his ambassador to this nation, who accompanied him."

The interview with the Emperor Alexander of Russia calls for a longer notice.

"We could not find an opportunity to be with the Emperor Alexander till the 21st of this month, though we were informed that he had heard of our intention, and desired to receive us as early as he could. Dear William Allen and another Friend went with me to the Pulteney Hotel, at the time appointed by the Emperor. He came to meet us at the door of his apartment, took us by the hand in a kind manner, and said that for a length of time he had wished for an opportunity to be with us. Through the Empress, who was at Baden when I was at Carlsruhe last winter, he said that he had heard of me and of my visit there. Then he inquired into several of our religious testimonies, principles and practices, to which dear William Allen answered in English, which language the Emperor speaks well. Whilst William was engaged in stating the nature of our Christian principles, the Emperor said several times, 'These are my own sentiments also.' He was very particular in his inquiries respecting our views and practices in connec-

tion with Divine worship, the ministry, the influence of the Divine Spirit, etc. He made several very pertinent remarks on these various subjects, particularly on prayer; respecting worship, he said that God, who knoweth our hearts, cannot be pleased with nor be acceptably worshipped by the observance of outward forms and ceremonies, or the repetition of words which the wicked and the hypocrite could use, though continuing in their sinful practices; but that a worship in spirit and in truth is the most acceptable to God, who is a Spirit, and that before Him our own spirit must be reverently prostrated. Respecting prayer he said, 'I pray every day, not in a form of words, but as the Lord, by His Spirit, convincing me of my wants, enables me to do.' We entered fully on the subject of our testimony against war, to which he fully assented. He made several other inquiries of a religious character, which having been answered, silence ensued, after which, feeling my heart warmed by the love of Christ towards him, and under a sense also of the peculiar temptations and trials to which his exalted station in the world subjected him, I addressed a few words to him; his heart appeared sensibly and tenderly affected; with tears, he took hold of my hand, which he held silently for a while, and then said, 'These your words are a sweet cordial to my soul; they will long remain engraven on my heart.' We furnished him with a number of Friends' books, which he received with pleasure; and on our taking leave of him, having been together upwards of an hour, he took each of us by the hand and said:

'I part from you as from friends and brethren: feelings which I hope will ever remain with me.'

"After we had left, the Grand Duchess, his sister, sent a request to us to furnish her with books like those we had presented to the Emperor, which was cheerfully complied with. Here I may say that the Emperor and his sister, accompanied by Count Lieven, his ambassador, came to one of our meetings at Westminster meeting-house; William Allen, who knew of their intention through the ambassador, accompanied them. It proved a good and solemn meeting. The Emperor and Grand Duchess, by their solemn countenances and religious tenderness, gave evidence that they felt it to be so to them.

"I felt my mind much relieved after this service with these crowned heads, particularly as I had a full opportunity to lay before them the enormities of war, and to direct their attention to the peaceable spirit of Christ; Alexander especially appeared to feel deeply on the subject, and to be sincere in his desire for the promotion of harmony, love, and peace throughout the world; he told us that his concern had been great, that the several crowned heads might conclude to settle their differences by arbitration and not by the sword."

The reference to William Allen in the foregoing extracts calls for a notice of this distinguished Quaker. He was a little older than Stephen Grellet, having been born in London, August, 1770. He obtained early in life considerable distinction by his scientific acquirements, and when thirty-two years of age was

elected a member of the Linnæan Society, and became a lecturer on chemistry at Guy's Hospital and the Royal Institution. In 1807 he was elected Fellow of the Royal Society. While pursuing these scientific studies he dedicated much wealth and labor on behalf of the oppressed Africans, popular education, reform of the criminal code, the Bible Society, and international peace. In the establishment of the British and Foreign School Society he took a prominent part; and the relief of distress in the cities of England at that period, and of the agricultural population, engaged much of his attention. These things are noted, to correct an impression that he, associated afterwards with Stephen Grellet, paid too much court to royal personages. The impression is most unjust. Kings and emperors had then, as now, the well-being and liberties of the nations in their hands, and no service could have been more demanded of ministers of religion than that of faithful and courteous testimony, before crowned heads, against the war spirit, and in favor of religious liberty, and of attention to the condition of prisoners.

After these engagements in London, Stephen Grellet attended the Quarterly Meetings of Friends held at York, Durham, Westmoreland and Lancashire. Kent and Sussex were afterwards visited by him. In October, 1814, he turned his face homeward, and, having arrived in New York, records his gratitude to God for the providential mercies thrown around his wife during his absence, and the marked interpositions of his Divine Master on his behalf.

"My soul was reverently prostrated before the Lord for the preservation extended to us. His own arm brought us deliverance. 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.' Thus did my gracious Lord uphold me, and deliver me; for ever adored and praised be His holy name. How often has He, in the course of these last three years and a half, greatly magnified His name. He has been my refuge and strength, and has never failed me. I have travelled during this engagement about twenty-six thousand miles by land, besides several thousands by water, and have had during that period nearly as many meetings as days. I went out very poor in spirit, so I return; and yet I can truly say that I have not lacked anything. It is the Lord's doing, and to Him the whole praise and glory are ascribed! On my arrival in New York I found that my beloved wife was at Burlington. We soon met there, and rejoiced together in the Lord for His great goodness to us both, exciting a desire that, through His Divine grace helping us, we may stand offered up to Him and His service to the end of our lives."

We close this chapter with Steinkopff's words, before referred to: "Previously to Stephen Grellet's going this journey, I had an interview with him, when he told me his intended route. I said, 'It is one of the most difficult you could have formed.' I knew that, if he gained a passport at all to visit some parts of France, it would be from one of the most strict police officers on the continent, and much I feared for the

safety of this excellent man; but when he began to tell me what his religious views were, and I saw how his heart was bound to his duty, I believed that the Lord sent him, and that it was His work; I could not doubt of its accomplishment. So it has proved. He is now safely returned, after having passed through armies of Cossacks, from whom he met with little or no insult. The blessing of the Lord was with him, and I doubt not made him instrumental of much good. This gentleman has all the vivacity of a Frenchman with the solidity of the English."

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. liv. 17).

CHAPTER X.

MISSION TO THE NORTHERN EUROPEAN NATIONS.

THE prayer of Stephen Grellet at the close of the last chapter was "that through Divine grace helping us" (*i. e.*, Mrs. Grellet and himself), "we may stand *offered up* to the Lord and His service to the end of our lives." The words will remind of those remarkable ones in "The Imitation of Christ." It is thus the Lord speaks to His followers: "I have very often said unto thee, Forsake thyself, resign thyself, and thou shalt enjoy much inward peace. Give all for all; seek nothing, ask back nothing; abide purely and with a firm confidence in Me, and thou shalt possess Me, thou shalt be free in heart, and darkness shall not tread thee down. Let this be thy whole endeavor; let this be thy prayer, thy desire; that being stripped of all selfishness thou mayest with entire simplicity follow JESUS only, and, dying to thyself, mayest live eternally in Me."

The freedom and efficiency of Stephen Grellet must be attributed to this unreserved purpose to do the will of Christ. Without difficulty he was enabled wisely to instruct in every private circle of the poor and of persons of distinction, and to speak with wonderful persuasiveness in every meeting he addressed. In his

case we seem to learn that entire disinterestedness, self control, and devotion to truth are more effective than intellect, high culture, and depths of scholarly penetration, which are less sanctified.*

Considerations that have a national bearing demand notice also. At the epoch under consideration, England, during her long years of peace, the eagle spirit of the great conqueror of France having been subdued, was to initiate that golden age of faith, Christian enthusiasm, enterprise, and successful commerce towards which she continued to advance so grandly until the middle of the century. The continental nations, during the same period, were to develop that love of freedom, and to realize that power of a true spiritual life,

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* The first disciples of Christ have been termed "very inferior men." A distinguished preacher and writer has said: "None can know what the reasons were for the selection by Christ of the inner circle of His disciples. None of them exhibited any traits of genius." But may not this be to judge by a human standard? Great gifts do not of themselves make the effective preachers. Spite of their errors, contentions, and inability at first to comprehend their Master, the eleven possessed eminent moral qualifications for the witness to which they were called. They were less swayed by policy and conventional prejudices than other more cultivated Jews. Nicodemus and Joseph of Arimathea did not openly avow their discipleship till compelled by the final crisis. It is an easy matter to picture the weakness of the eleven, for two of them have told us of them. It may, however, be questioned whether men of higher pretensions would, as chroniclers of Jesus, have been as likely to have kept back their own personality, and to have mirrored for us so carefully the very word and look of the Lord. In the depth of their affections, their honesty to conviction, their sincerity, their independence of popular prejudices, and their capacity of growth, there appear adequate reasons for their selection by Christ.

which have wrought the vastest changes in European kingdoms, the most remarkable growth of liberty for religious opinion, and are yet struggling, blindly and eagerly, but with grand prophecies for the future. As for the United States, during the same decades they have turned over a page of progress in all that constitutes an inventive, commercial, agricultural, colonizing and Christian life, more magnificent than has ever before been witnessed in any historical period. And this progress will not be followed by decay like that of the Roman Empire, for apparently America is more watchful over the essential salt of its Christian faith and character than ourselves. Surely we may admire the mercy and wisdom of God that, at such a formative time to the nations, and at such a period of a new start for humanity, He gave to Europe and America the Christian consecration and noble self denial of men like Stephen Grellet and William Allen; and as we trace their work we are indicating the unrecorded service of many like-minded men.

Before entering on their joint labors for a season, reference must be made to a visit paid by Mr. Grellet to one of the islands of the Antilles. He was at this time in New York, conducting his business in partnership with his brother-in-law, who was in true sympathy with his convictions and aims. The business was prosperous. He afterwards recorded: "I was thereby enabled to defray the heavy expenses of my last journey, to provide for my beloved family, and to lay up enough to pay my expenses during the extensive service before me. My wife is my faithful

helper; she very sweetly encourages me to follow the Lord in the paths of obedience and in all faithfulness."

While thus occupied, he paid a visit to Hayti. Columbus landed on this island in December, 1492. He called it Hispaniola, or "little Spain." It is often called San Domingo; its size and fertility give it rank as the second of the Greater Antilles. At this time it had established its own free constitution. Slavery had been for ever abolished. The Roman Catholic religion was declared to be that of the state, but the exercise of every other was tolerated.

Stephen Grellet's visit was mainly to promote the interests of the colored population. He held large meetings, distributed Bibles, Testaments, and tracts. He was offered a spacious Romish church as being the most convenient place to accommodate the people. On his expressing objections to this arrangement, the President—Alexander Petion—replied: "The meetings are for Divine worship, and for this purpose the church has been built; moreover, the chief priest has no objection." This removed his difficulty. The meeting was largely attended; his language however is: "great was the travail of my spirit on behalf of this large congregation. To the testimony that the Lord is very near to those who are lost in their sins, in order to save, He condescended to reveal His power, and to cause the stream of His glorious gospel to flow." He also met about six thousand of the military, gathered before the palace of the President, who himself sat by his side while he preached "the un-

searchable riches of Christ," urging the soldiers to come and range themselves under the standard of the Prince of Peace. An hour after the service the general in chief with most of his staff visited him at his lodgings, to express their grateful acknowledgment. On another occasion the free colored population came from the mountains and villages round about to attend a large meeting in the market place. "The whole preceding night," are his words, "my exercise was such that my soul cried deeply unto the Lord for His saving help and strength. It was as if the weight of the mountains was upon me, and I felt so poor and empty that I thought I could never more advocate the cause of truth. The meeting the next morning was quiet and solemn, and the Lord very graciously was strength in weakness."

In weakness He promises to make His strength perfect. The influence of a wise and benevolent man among a lately enslaved people was beyond all estimation, and he was able to add: "I frequently marvel in beholding how, among these descendants of Africa, who have had so few advantages compared to many of the Europeans, the gospel stream *does flow*, and the word preached appears to have an entrance; they receive it in the simplicity of their hearts, and in the love of it. I may also bear testimony to their general good conduct and honesty. One may travel among them with the greatest security. I have heard that very frequently large sums of money are sent over these mountains from one seaport to another, and no attempt at robbery has been known. Very lately a

man had six horses loaded with sacks of dollars, and one of the sacks had become so worn that, when the driver discovered it, it was nearly empty. On his going back he found the dollars scattered on the road for some miles, and people collecting them. They immediately gave him what they had picked up, and assisted in finding more. When the driver sat down to count, he found that only about ten were missing; and then these men went farther on in search, and at length brought him back every single dollar! We might in vain look for so much honesty among many of our white people."

The interest which he felt in the people of Hayti did not cease after his return. He corresponded with Petion and some of the chief men of the island, and, both by enlisting in their favor the efforts of English philanthropists, and by more direct influence, he was the means of rendering valuable aid in advancing the cause of general education, and of the social as well as moral and religious improvement among the Africans, just emerging from the degrading thraldom of slavery, and of others suffering from long continued struggles for political liberty.

On the 17th of June, 1818, with a commendation of Friends he sailed for England. Arrived in London he at once told his "dear friend William Allen that it was he who was to be associated with him in his work among the nations." Five days after, in company with his mother and daughter, Allen met with Stephen Grellet for the purpose of waiting before the Lord. After the manner of the Friends it was for a time a

season of silence, which was at length broken by William Allen, prostrate on his knees, offering himself and his all to the Lord, to go wherever the blessed Master might be pleased to send him, and to drink whatever cup He might prepare. Mr. Grellet remarks: "Oh, it was a solemn season indeed; my soul very reverently adored the excellency of the Lord's power and mercy in thus providing for me the companion after my own heart, towards whom my mind had been inclined for a length of time, though none knew it except my beloved wife. Bless the Lord, O my soul, and all that is within me, bless His holy name!"

In his memorials William Allen refers to the "very weighty manner" in which among Friends Mr. Grellet disclosed his "concern" for the European nations. From the Duke and Duchess of Kent, the Prince Leopold, the Swedish Ambassadors, Thomas Clarkson, Mrs. E. J. Fry, Priscilla Gurney, R. D. Alexander, and others, they received assurances of assistance in their mission, or of prayers.

Before offering a few passages from the Journal which records their work through northern Europe, it is important to interpose an observation. History has so exclusively dealt with political, dynastic, and military events, as to justify the impression that the wars, violence, and oppressions of the early part of the present century had all but obliterated traces of piety. No mistake could be greater. The mission of the Comforter was not a blessing confined to the first planting of the Christian church. Since the ascension

of the Lord Jesus, when heaven and earth were united in Him, there has been no period when the Divine Spirit has not moved upon human hearts. The world has yet to be enriched by some gifted mind who shall trace the history of the Spirit's grace through all these Christian ages, and the unexpected and rare piety which has shone in every social circle, in every Christian communion, and in all lands. Man is "capable of this interior presence of the Divine nature;" and to some readers of this memoir the evidence of the gracious operations of the Spirit of Christ, in places where they might not have been looked for, will furnish a valuable encouragement to Christian disciples outside the Society of Friends, for whom especially Mr. Grellet's Journal was kept.

"Norway: Stavanger, Eighth Month 25th, 1818. The little company here who profess with Friends have hitherto held their religious meetings in one of their houses, which sometimes subjected them to interruptions, and piously inclined persons feel diffident in coming to sit with them in a private house. This has induced us to endeavor to procure a suitable place for them to meet in. We have obtained a commodious room, which we have hired for one year, and had it properly seated and prepared.

"Several opportunities have presented for our being with many of the inhabitants of this place. Sometimes a large number were collected together. We assisted them in organizing a meeting for maintaining good order and Christian care over one another, which is to be held every two months.

"Christiansand. It has taken us two days to come here in our little vessel, which we have now discharged, as we expect to proceed by land.

"Accompanied by Peter Isaacson, a pious man to whom we were introduced, we have visited the Governor, who treated us with great civility, and is disposed to give us every facility he can in the further prosecution of our religious or benevolent objects.

"Christiania. We arrived here early this afternoon, and had in the evening a small meeting with those who profess with us. Some of them I had seen on board the prison ship in England.

"We have found a wide door set open before us by our blessed Master. We have had various meetings, and have also visited families. They cordially unite in adopting the rules of discipline prepared at Stavanger; and conclude to establish a Two-Months' Meeting. We have had some pretty large and satisfactory meetings with the inhabitants. There are serious and pious individuals among them, who are ready to receive our testimony. We find great openness among the men in power,—the Governor, the chief minister of state, their several officers, and many of the principal merchants. Some religious meetings among that class of men have been held at the residence of the Governor, and have been seasons of Divine favor. There is here a fortress, in which many prisoners are confined for life, others for a term of years. The governor of the castle had them collected in their respective yards, to give us an opportunity of meeting with them.

"Stockholm. We have been closely occupied since coming to this city, where we felt ourselves particularly concerned for the poor and the suffering. It has led us to visit their various institutions. We have had the company of Phillipson, a pious and benevolent man, whose time and large estate are employed in acts of benevolence. He is the founder and supporter of several of these establishments, and takes a very active part in many others. Those for the education of poor children are very extensive: they are on the most liberal plan, and in good order. The same may be said of their retreats for the aged; they are treated more like persons in middle circumstances in life than is generally the case in poorhouses. They have no beggars here; indeed they are not allowed; if a man cannot obtain work, some is provided for him; if he knows not how to work, he is taught; if he cannot sell his produce, a reasonable price is given him for it, to enable him to live till he can do better for himself. The aged, infirm or sick, are maintained in the most liberal manner. We have visited all these establishments, and their prisons also, having religious meetings in many of them: Enoch Jacobson being our interpreter. We have had many religious opportunities also among the inhabitants; some of these were held at our lodgings, where we have a spacious room for the purpose.

"Soon after our arrival, we waited on the Count D'Engerström, for whom we had letters; he is the prime minister. He told us that the King had been informed of our arrival in his dominions, and had

expressed a desire to see us when we came to Stockholm. The Count appeared to take much interest in the object of our religious engagements.

"22d, — month. Being informed by Count D'Engerström, that the King (Bernadotte) would receive us this evening at his palace at Rosendal, we went there at the time appointed. We had requested that it might be a private audience, but the Count at once introduced us into a very spacious and richly furnished room, full of the King's great men, ministers, generals, etc.,—all in full court dresses—for we were actually brought into the court. I felt low on finding myself in such company. What a contrast we were to them! we in our plain simple garb, our hats on,—they in their rich attire, and many insignia of high rank. They treated us, however, with respect, and even with affability; such especially, at whose houses we had been, and who had attended our meetings. Shortly after, we were introduced to a private apartment where the King was alone. He received us with kindness, entered with interest into the objects that had brought us into his dominions, and wished every liberty and facility to be given us to visit any place we might desire; and requested us to impart to him any observations we make, that he might administer help and relief where needed, adding, 'but you know that the king's name, which implies power, is not always attended with it; on the contrary, I feel very often my impotency.' Having inquired what further stay we proposed to make in Stockholm, and finding that it

was to be prolonged for a few days, he said he desired to see us again.

"The Count D'Engerström having sent us information that the King wished to see us at five P. M., in the town palace, we went accordingly. The Count was waiting for us, and brought us at once into the King's private chamber. He received us in a kind and friendly manner, and made us take seats by him, none being present with us but the Count. We had a very full opportunity with him, in the course of which we pressed the necessity of allowing liberty of conscience in his dominions. The King feelingly alluded to the great responsibility he felt as monarch over this realm; that if he was successful in doing any good, he was but a weak instrument in it; indeed his power was very limited. He spoke with much feeling of the case of the poor Jews, who, by the law of the nation, are not allowed to reside in this country. He had several times tried to have this iniquitous law repealed, but his efforts had been in vain. He mentioned an occurrence that took place lately. A number of Jews were wrecked on the Swedish coast, when it was with the utmost difficulty that he, the King, had succeeded in allowing them to be landed; but he could not protect them from being sent out of the kingdom as speedily as could be, though the poor sufferers had lost their all; supplies were given from the King's private purse. We were almost two hours together; and on our parting the King held us by the hand, and, embracing us, seemed as if he could hardly

let us go, following us with his eyes and uplifted hand till we were out of sight.

"Finland: Abo, 29th of Tenth Month. We arrived here early this morning. It was a beautiful passage. The numerous rocks and islands through which we passed are called 'The Thousand Islands.' My mind was, however, under too great a weight of feeling to enjoy the surrounding beauties. On the one hand I was prostrated before the Lord in adoration and praise, for the help He has granted us through Norway and Sweden, the wide door He set open before us to proclaim His great and holy name among the people at large, and to many of their clergy; and the manner in which way has been made for us to spread before the King of Sweden, and many of his nobles, our concern for the promotion of the cause of truth among them. But, on the other hand, my spirit was brought very low under the weight and magnitude of the mission upon me for this vast empire of Russia, not knowing what may befall us here. O Lord, all things are possible to Thee! Not by might nor by wisdom, but by Thy Spirit only, are Thy servants to be directed; their help is from Thee alone!

"In the afternoon we went to the prison in the castle, accompanied by the doctor and the secretary of the Governor-General. The castle is about two miles out of Abo. The chains and irons fastened upon the poor prisoners exceed what I have seen anywhere else, though I have visited many prisons. The Governor has it not in his power to remove these fetters, but by his humane treatment the prisoners

are kept very clean, and the cells dry and well warmed in winter. We have taken a sketch of the fetters of these miserable sufferers, which perhaps may be of use at a future day in endeavoring to procure some relief for them. One man has been confined in heavy irons for eighteen years.

"31st. I felt so distressed last night under a sense of the sufferings and misery which I had beheld, that I could not sleep; my soul was poured out before the Lord that He would open the way for the mitigation of so much distress.

"1st of Eleventh Month. Yesterday we had a full opportunity with the Governor. We laid before him the heavy sufferings of the poor prisoners in the castle, and in the other prisons. He feels for them, and says that he has taken steps towards a change in their treatment, but has not yet succeeded; he apprehends it has never yet come to the knowledge of the Emperor. We pressed it upon him to exert his influence for the relief of such suffering. We have had a religious opportunity in his palace, with his family and about fifty other persons. His wife and daughters are serious characters; we proclaimed among them the redeeming love and mercy of God, through Jesus Christ, and who has also given to every man, for this very purpose, the manifestation of His Spirit.

"This evening we had another opportunity with about forty or fifty persons; two of them were our fellow passengers from Stockholm, a young nobleman from Russia and a lady. The Archbishop sent us a request for an interview. We accordingly went to his

house. Our minds were strongly engaged before the Lord that, through the help of His Spirit, He would preserve us from everything that could militate against His cause of righteousness and truth. The Archbishop received us at first in his private apartment, but soon brought us into a spacious room, in which were his wife and several members of his family, who were shortly after joined by many of the clergy. It appears that these had come to Abo from different parts of Finland, on some special occasion, and the Archbishop was willing to give them an opportunity to be with us. On seeing such a company collect, we felt our minds brought under deep exercise. My prayer was that the Lord would turn this time of trial to His glory, and the exaltation of His great name. After a while I felt that His power was over all, and my confidence in Him was renewed. One of the first subjects introduced by the Bishop was liberty of conscience. We were enabled with clearness to state that the control of the conscience is a prerogative which the Lord has reserved in His own hands; to Him alone it belongs, by His Spirit and His truth, to rule in the hearts of men; men may make hypocrites, constrain them to an outward profession, but they cannot convert the heart. Then followed—what constitutes a member of the church of Christ, the Christian worship and ministry—out of which branched an allusion to the many ceremonies and practices that have found a place among different religious denominations, and for which there is no authority in the Holy Scriptures. The Archbishop gave unequivocal assent to many of

our sentiments, and several of those present united in the same; some requested further explanation. They said that all the best forms and outward observances are but a shadow of the substance, to which every true Christian is to gather; 'none of these things,' said the Archbishop, 'will be found in heaven; but love, which should be universal on the earth, and love to God, which is to endure for ever, will prevail there.' When we came to the dinner table, instead of sitting down at once, the company stood in silence behind the chairs, and then, without uttering a word, we all took our seats. I was seated between the Archbishop and his wife, and took the opportunity to ask him respecting their having thus stood in silence before sitting down. He said that it is his regular practice in his family; he considers it much preferable to the formal habit of uttering set prayers, which often the heart does not feel; but that in silence there is an opportunity for the heart to feel after and receive a qualification for secret prayer to God. During dinner he made several inquiries tending to edification. I felt my mind strongly drawn, in the love of Christ, towards the company with whom we had been thus unexpectedly brought to mingle, and I was waiting for a suitable opportunity to express what I felt towards them, when, after dinner, they all rose and placed themselves again, as before dinner, behind their chairs, and so continued for a while in silence. I then believed it was the proper time to communicate what I felt to be the Lord's message to them. Much seriousness and solemnity prevailed; and, before we

separated, the Archbishop expressed his gratitude that he and his brethren had had such an opportunity to be with us, and he desired that the Lord might prosper and bless the work to which He has called us, and bring us to the knowledge of thousands of His faithful servants in the nations whereto He is sending us, and finally, by His redeeming grace, enable us to meet all together in the kingdom of His dear Son, our Lord Jesus Christ. The whole of this was expressed in French, which the company understood."

It was the habit of the two travellers to invite to their lodgings in every place persons who desired to join them in religious exercises. When they called on merchants with letters of introduction they entered on religious conversation and left books. In the streets where the poor live, they would address little assemblies of from forty to fifty persons. As they rested for the night in crossing hills, they would interest their fellow-travellers by reading hymns. They readily obtained access to orphanages, and sat with fatherly love and wisdom among the boys and girls. At Stockholm Lord Strangford, the Ambassador, went forth to meet them. In other cities they were received by officers of the army, and by judges, to whom they bore an appropriate testimony. In such labors they passed on to Russia.

CHAPTER XI.

SIX MONTHS IN RUSSIA.

BEFORE giving extracts from Mr. Grellet's Journal at a deeply interesting period of his mission, it may give us a better insight into his character if a reference be made to what Mr. Allen says respecting him in his Autobiography. "Nothing can exceed," he says, "dear Stephen's kindness and care of me." "In his own kind, tender, and suitable way, Stephen spoke to persons high and low." He refers also to Mr. Grellet's "sweet and solemn supplications," at all seasons, and in all emergencies. Mr. Allen was specially engaged in the circulation of the Scriptures and the advance of popular education, and into these two objects Mr. Grellet entered warmly, while nothing was allowed to divert him from his work of benevolence and ministering the gospel of God.

"Petersburg: 14th of Eleventh Month, 1818. We delivered letters that we had for several persons. It brought us to an acquaintance with some who manifest kindness towards us, and through whose medium we have obtained convenient private lodgings, at the house of an English woman, widow of a Russian officer. We find in Samuel Stansfield, a young Friend from Sheffield, settled here in mercantile pursuits, an agree-

able and useful companion. We have reason to believe that his conduct is consistent with his religious profession. Daniel Wheeler and family reside at Ochta, a few miles up on the other side of the Neva. They came to Russia some months since. The Emperor Alexander had employed some persons to drain extensive morasses near this city; but they did not understand their business, and sought only to make money, so that under various pretences they expended considerable sums; which induced the Emperor, after his return from England, to desire, if possible, to have a member of our Society to undertake the management of such works, believing that he could rely on the faithfulness and uprightness of such persons; and he wished also to have near him a man of religious principles, whose example might have a good influence on others. In consequence he wrote to the Prince Lieven, his ambassador in London, who consulted with William Allen. During that period our dear friend Daniel Wheeler, who resided at Sheffield, had felt strong drawings of gospel love towards Russia; though he did not feel called upon to go to travel as a gospel minister, he yet thought that it was a sense of religious duty that prompted him to go to that nation. He was brought under very deep exercise and conflict of mind; when, hearing of the desire of the Emperor that a member of our Society would undertake the draining of those morasses, Daniel felt immediately that it was for this very object that his mind had been preparing, and in due time he removed here with his family. He holds religious meetings

regularly twice a week, in his own house. His public work is one of great progress.

"15th, First Day. We were prevented by the severity of the weather, and other obstacles, from attempting to cross the Neva, so as to attend the little meeting at Ochta, with Daniel Wheeler and family; but dear Allen and myself sat down together, as usual, to wait upon the Lord. This has been our daily practice since we left England, and mostly twice a day; we have not been prevented by travelling, often finding our carriage like a little sanctuary, where the Lord's presence has been near, and our spirits contrited and refreshed by Him. This day our dear Redeemer has again condescended very graciously to be near us, and to hear the secret but fervent language of our supplications; for we have been brought very low since our arrival here. He has mercifully confirmed us in the faith that we have come into this empire by His Divine appointment, and that He will be our all-sufficient guide and helper for the work He may call us to, and also our almighty protector under whatever trials may overtake us; if we, on our part, follow the putting forth of His spirit with Singleness of heart and faithfulness.

"17th. We visited, yesterday, several persons for whom we had letters; a few of these are of sober and serious minds. The Count Lieven, elder brother of of the ambassador in London, came to see us; his family are Protestants; they are from Livonia. He is at present under deep affliction; his wife, who was a pious woman, died a week since; and his eldest son,

with the other members of his family, have gone to accompany her remains to Livonia, to be buried on his estates there. Feeling much for the Count in his bereaved state, we went to see him to-day. His only daughter was with him; they are in a tender state of mind, prepared to receive the consolations of the gospel of Christ. There were some other young persons present, and we had a very precious season before the Lord; their hearts were tendered. The Count appears to have been for years a man of piety; he knows, therefore, where to flee for help and consolation in time of affliction. Among those who extend great kindness to us, and are helpful in many respects, are John Venning and Walter his brother. They are benevolent men, and spend much of their time in doing good.

"19th. We visited the Prince Alexander Galitzin, prime minister of the Emperor. The Prince received us with an open heart; he was prepared thus to welcome us, as the Emperor had given him an account of the visit we paid him when in London. 'The Emperor,' said he, 'is not here at present, and it will be some weeks before his return; but here is a letter I have just received from him, in which he says you were soon expected to arrive in Petersburg, and he charges me to treat you *as his friends*, and to detain you here till his return.' The Prince inquired into the nature of our religious prospects, and how he could in anywise assist us. We gave him our certificates, the reading of which pleased him much. In the love of Christ towards them I communicated a

little out of the overflowing of my soul. Before we separated, the Prince kindly offered us free access to whatever place we might feel ourselves disposed to visit, prisons, poorhouses, etc.

"We went to see the Princess Metchersky. She is a woman of superior mental abilities, greatly improved and directed to the right channel for usefulness by the grace and Spirit of the Lord Jesus Christ. As she is well acquainted with several languages—French, English, German, etc.,—she has been much engaged in translating several works and religious tracts into the Russian language; she has them printed and widely circulated in this vast empire. She was an instrument in the Lord's hands in fostering religious impressions in the mind of the Emperor, when he first came under the powerful convictions of the Spirit of Truth. As a proof that the Emperor is in the daily practice of reading the Scriptures, she stated to us that some years since they agreed to begin to read the Bible at the same time, one chapter of the Old Testament in the morning, and another of the New Testament in the evening, that, however far separated, they might both every day read the same chapter; and as they correspond, the Emperor in his letters often alludes to the particular religious impressions made on his mind by his reading that day; by which she knows that he continues the practice. He wishes her to translate and print the excellent work of William Penn, called 'No Cross, No Crown;' believing that it would be highly beneficial, especially to those of high rank in the Empire. Our next visit was to the Minister of the

Interior; his wife is seriously disposed, as also appears to be the Princess Shabatoff, who resides with them.

"9th. Yesterday and to-day have been under sore distress from what we have seen and felt in the abodes of wretchedness and misery. The prison near the Admiralty is so filthy, and the air so impure, that it much affected body and mind. The prisoners, by their emaciated countenances, show that they also suffer by it. Ten of them were fastened, two and two, to a long chain, marching out to Siberia; what sufferings must these poor creatures have to endure, during so long a journey, to be performed on foot, and in the severity of a winter like this! May the Lord be pleased to open our way, in due time, to plead for so many sufferers, that their distress may be relieved. Among other places, we visited the houses of correction (it should rather be houses of misery), poorhouses, and also their great hospital. To some of these poor sufferers we were enabled to administer the consolations of the gospel, and we found broken and contrite spirits prepared to receive our testimony.

"14th. Our engagements have continued to be among the poor, and in visiting several schools. The Prince Alexander has encouraged us to pay a visit to Michael, the Metropolitan of the Greek Church, and kindly offered to make way for it. We accordingly went to his residence this afternoon. The monastery is called 'Alexander Nevsky.' It is about three miles out of town, and is a great mass of buildings. The Metropolitan, to receive us simply attired Quakers, had put on his rich pontifical garments; under his

large purple robe was a richly embroidered garment; he had on his head a white tiara or mitre, on the front of which was a cross made of emeralds, diamonds, and other precious stones; from a golden chain on his neck hung a fine picture of one of their saints, and in his hands was a large string of amber beads. He received us with much affability, and made us sit down by him; he soon began to inquire of our religious principles and practices, and much approved of our reasons for not conforming to the compliments, language, and fashions of the world; the account we gave him of the Christian discipline exercised over the members of our society pleased him much; he inquired also into our manner of conducting our religious worship; our care and practice in the acknowledgment of our ministers, and what object they have in going abroad in the service of the gospel. We gave him the perusal of our certificates; he then said that he had not heard of any people acting on grounds so scriptural, and conformable to ancient apostolic practice. We could not help, in allusion to some of the subjects that were treated upon, contrasting his rich attire with our simple one, and their pompous way of worship with the simplicity of ours. We made several attempts to withdraw, but he evidently wished to have further conversation with us; ordered tea to be brought in; and finally, on parting, he accompanied us to the door of the outer room, and, taking us by the hand, desired that we might remember one another in our prayers.

"We went thence to see Philaret, who is an Arch-

bishop and Vicar of the Metropolitan. His habitation is also in the monastery. His apartment is of great simplicity, like the cell of a monk; the little furniture in it corresponds therewith; his dress is the same that the Greek clergy have worn for several ages—a black gown, ecclesiastic cap on his head, a long beard, and his long hair hanging on his shoulders. He is a man of learning, acquainted with most of the ancient and modern oriental languages; but he bears the marks of great humility, and is considered a man of piety and spiritual mindedness. From what passed during the long opportunity we had with him, he deserves such a character. He stated that the knowledge of ancient languages may facilitate the understanding of the words written, but that the Spirit of God alone can give a right knowledge of the things of God; for they can only be spiritually discerned. In a very modest manner, he said that he should wish to know why we declined the practice, so general among the Christian churches, of partaking of the communion, or, as he called it, the eucharist. After stating to him what we apprehend constitutes the real Christian, according to the definition given in the Scriptures, 'If any man be in Christ, he is a new creature,' we described what this new birth or new man is; then we proceeded to answer his question, showing what bread, living bread, the Christian is to feed upon—in reality and not in shadows; that to live on Christ, through His Spirit, is the only living bread of the soul; it is the only food that nourishes it unto eternal life. On which he said: 'We have had hermits amongst us,

who, from various causes, have lived entirely secluded from the world, to whom it would have been impossible to participate in the outward communion of bread and wine, or in any of the ceremonies in the worship of God or other like practices, but who, nevertheless, in their solitude did really feed on the Lord Jesus Christ by His Spirit, through living faith in Him; they had no places of worship to resort to, no man to minister to them, but the Lord Jesus Christ, the Minister of the Sanctuary, was their minister, and their worship was in spirit and in truth.' Philaret further said: 'All these forms, ceremonies, and ordinances, that have been introduced into the churches, though they be performed with ever so much sincerity and devotion, can only be, as the law was to the Jews, "a schoolmaster to bring us to Christ." He is the end of all these things and their substance.' Philaret has been a useful instrument of much improvement among the clergy. The Emperor, who knows his worth, places great confidence in him; to him, therefore, is committed chiefly the selection of suitable persons, best qualified by their piety to fill important places in the Greek church, and at the head of their large schools. These are chiefly composed of the sons of the clergy; they pass from these schools to the clerical office, or stations in the civil department; every one intended for the priesthood must marry before he can be ordained; but when he loses his wife by death, he cannot marry another; if he chooses, he can retire to a monastery, and thus become eligible for a higher

station in the church than simply that of a priest. The monks do not marry.

"22d. We have had various religious opportunities. Some of these were held at our lodgings, where Skotchinsky has brought several pious persons like himself. They are wearied out with their forms and ceremonies, and seek after the substantial realities of religion. Some of them speak German, and have gratefully received religious tracts in that language. We have visited several of these people in their families. They are mostly in humble life, and perhaps better prepared to receive the simple truths of the gospel with readiness. There are some, nevertheless, of a higher rank whose hearts appear broken down by the power of Truth. This day we had an agreeable visit from Reichel, a Moravian bishop, who, with his wife and daughter, are on their way to Sarepta, on the Caspian Sea. He appears to be an humble and pious man.

"23d. Spent some time at the Senator Hablitz's, for the second time. He was ambassador to Persia for several years, and has returned in very poor health. He now feels much more concerned to seek after the things pertaining to his soul's salvation than the politics of this world, in which he had been absorbed for many years of his life. We were met there by Skotchinsky, who is of one of the most ancient and noble families of this empire. He takes great interest in prisons and schools, and he wished to hear our observations on our visits to those places. We hope he may be of service towards the removal of some of the

great miseries that we have beheld in many of these places."

At this time Mr. Grellet writes to Mr. William Dillwyn.

"PETERSBURG, 23d of Twelfth Month, 1818.

"This is a great place, the capital of a great empire; though we see that much is to be done, and that there is an open door with many precious minds, I have never entertained any prospect of our doing great things; yet I rejoice in the humble station of a waterer. Divine aid is afforded to diffuse a few of the drops that He Himself first puts into the vessel, over some of His precious and thirsty plants, to whose acquaintance He brings us. From the accounts some may have of our often meeting with great and public characters, and of the open door that the dear Master has been pleased to set before us in many of them, they may conclude that we ride about on the king's horse; but, from the exalted state in which Mordecai appeared placed, he saw and felt full well the humble station he must speedily resume. Though there is an outside washing and anointing, yet the sackcloth may remain underneath; and, as to myself, I see very little prospect of its being loosened from my loins so long as I continue in this mutable state. But do not conclude from this that I repine in any degree, as complaining of my allotted portion; for contrariwise, I may even now, as frequently, through the mournful days of my pilgrimage, 'with the voice of thanksgivings and praises publish the Lord's wondrous works.' They have been marvellously displayed on our behalf, poor solitary

pair as we often feel to be, when going from city to city and from nation to nation."

The Journal proceeds:

"24th. My beloved friend, William Allen, being unwell, I went alone to Ochta, to attend the meeting there. I walked the whole distance, going and returning, and enjoyed the retirement of the walk; the blessed Master condescended, in mercy, to be with me in the way, and to enable me to renew my covenant with Him. He has also renewed my faith in His promise that He would lead me and protect me in the path of duty. Our meeting at Ochta was owned by His Divine presence. We are permitted to have many seasons of refreshment from the Lord with our dear friend Daniel Wheeler and his family. Our fellowship of spirit is sweet. This evening I spent a little time at Count Lieven's with his family, which leaves a precious savor on my mind.

"28th. We have passed, this morning, about two hours with prince Alexander Galitzin, which we generally do every Second-day morning, from nine to eleven o'clock, for the purpose of religious retirement, and to wait together on the Lord; or for mutual religious edification. We have also frequent seasons of this sort with the Princess Metchersky, her sister the Princess Sophia, and several others, both those in high rank and of the poorer class. The Lord is no respecter of persons; He is good to all that seek Him, and to all that call upon Him.

"31st. We had a visit from five pious persons; one is called a General. Three of them appear to be men

of meek and quiet spirits, who have withdrawn from outward forms of worship and ceremonies, and seek for God in the temple of their hearts. We had a satisfactory time together.

"Ninth of First Month, 1819. The last few days we have been very closely engaged in visiting various extensive public institutions, mostly under the care of the Empress-mother. Among these are retreats for poor widows; hospitals; a deaf and dumb establishment, an institution for about two thousand children, where every care in a moral and physical sense appears to be bestowed. The foundling hospital is also on a very extensive scale; at a proper age the children are well instructed; some receive a complete education, others learn a variety of useful trades In these visits we were accompanied by Prince Galitzin, uncle of Prince Alexander. He has the general oversight of all these institutions of the Empress mother, and has readily made way for our having religious opportunities whenever we felt it our duty.

"11th. The Emperor, who was absent, has now returned to Petersburg, and sends us word by the Prince Alexander Galitzin that, as soon as he can make way for it, he wishes to see us.

"15th. Accompanied by Skotchinsky, we visited some poor pious families, among whom we have found Christian faith exemplified. We had also a solemn season with a young man, who, constrained by Divine love, has left bright prospects in the world to go as a missionary to Siberia; he feels much for the prisoners sent there, and for the pagan nations thereabouts; he

is now endeavoring to acquire their language, and has begun the translation of the New Testament to take with him; it is to be printed at the Bible House here, where they have in the press, or are preparing to print, the Scriptures in twenty-eight different languages.

"On our return to our lodgings we found a messenger from the Emperor waiting for us, with the information that he would receive a visit from us at six this evening. At the hour appointed another messenger came to show us the way to the private apartments of the Emperor. We found him alone, and he received us with great affability, 'Like old friends,' he said. He made us sit down on a sofa on each side of him, and recurred feelingly to the visit we paid him in London, by which, he said, his mind was encouraged and strengthened under the trying circumstances then attending him. He made many inquiries of a religious character, which evinced his concern to obtain a saving knowledge of the blessed Truth; he has a good understanding of the Scriptures, and clear views of that salvation which is through faith in our Lord Jesus Christ, in whose grace and merits alone he trusts. The influence of the Holy Spirit is a subject on which he appears to delight to dwell, being, as he calls it, one of the corner stones of the Christian religion, for if a man has not the Spirit of Christ he is none of His; and if the things of God can only be known by the Spirit of God, then what hope of salvation can a man have who disregards that Spirit? He inquired of the nature of our various religious engagements since we had come into Russia,

and in what state we had found the public establishments, particularly the prisons. We were glad to have the opportunity to acquaint him with the wretched situation of several of these, and of the poorhouses also. We alluded especially to the prison at Abo; we showed him the sketch, taken there, of a man with his fetters upon him. The Emperor was much affected, and said, 'These things ought not to be; they shall not continue so.' We also represented the case of the man there who had borne these heavy chains eighteen years for having threatened, in an unguarded moment, to strike his mother. The Emperor appears to be much interested in the subject of public education; we therfore told him of the visit we made to the Lancastrian school, and how greatly pained we had been in noticing there, and at the printing office, that their lessons were a selection of sentiments calculated to demoralize the people, and bring them into a far worse state than that in which their ignorance places them at present; that, on this account, we had been induced to begin to prepare a selection from the Scriptures, under the name of 'Scripture Lessons,' and we gave him an outline of the contents of the little work. The Emperor remained a few moments absorbed in thoughtfulness, and then said: 'You have done the very thing that I was anxious should be done; I had for a long time been contemplating how that mighty engine, general public education, might be used for the promotion of the kingdom of Christ, by bringing the people to the knowledge of the dear Redeemer, and

to the practice of Christian virtues; send me immediately what you have prepared.'

"The Emperor spoke in strong terms of his regard for Daniel Wheeler, and considered his coming to Russia a blessing to the people. 'It was not,' he said, 'the cultivation of morasses, nor any outward object, that led me to wish to have some of your Friends come and settle here, but a desire that, by their genuine piety and uprightness in life and conversation, an example may be set before my people for them to imitate; and your friend Wheeler sets such an example.' After this he said, 'Before we separate for the present, let us spend a short time in religious retirement together.' We were disposed to do so, for we felt the Lord's presence and power very near; we continued for a time in solemn silence; our spirits were contrited together; after a while, feeling my mind clothed with the spirit of prayer and supplication, I bowed before the Divine Majesty on my knees, the Emperor kneeled by my side; we had a grateful sense that the Lord condescended graciously to hear our prayers. When we retired the Emperor expressed a desire shortly to see us again. We were about two hours with him.

"13th. Our departure appearing to be at hand has brought us under very close engagements during these last days; we have had many services of a public and more private character; some of these partings, which most probably are a final separation from one another, have been very solemn; we rejoice that we can entertain the hope, that we leave behind us a seed that the

Lord has visited. Many of our private opportunities are also tendering seasons; the one we had this evening with the Emperor was particularly so. Having sent us information that he would be pleased to see us, we went at the hour appointed. He again received us in his own apartment, to which we went by a private door and staircase, without passing among the guards, or the persons attending at the palace. He received us with cordiality as before. One of the first things he said was that the chains we saw on the prisoners at Abo were now removed, and that the man we had told him of, who had been eighteen years loaded with fetters, was now liberated, and orders were given for the better treatment of the prisoners generally. He requested also that, in the course of our visit through Russia, we would communicate directly to him whatever we might notice in the prisons, or other places, that we might think proper to bring before him. The Military Governor had related to him what we had said of the improvements that might be made in the prisons in Petersburg, and he was pleased that the Governor had so speedily attended to it; he added that the Empress, his mother, had given him some relation of the visit we had made to her, with which she had been very much pleased. She told him what had been said respecting the neglected education of the daughters of the poor, which she had taken much to heart, and he also felt so much the necessity of a speedy remedy, that yesterday he made appropriation of money sufficient to establish and support six schools for that class in this city, so that they might receive a

virtuous and religious education. He said he had carefully looked over the Scripture Lessons that we had prepared, and was delighted with them; that had we come to Russia for no other service than this, it was accomplishing an important work; that he would have these Lessons introduced for the use of all the schools in his dominions. He also gave us an account of the manner in which he was educated from a child, under the care of his grandmother, the Empress Catherine. The tutors placed over him, he says, were men possessed of some good qualities, but they were not Christian believers, consequently his early education was calculated to estrange him from serious impressions; and yet, after the manner of the Greek Church, he was trained up in the habit of repeating some formal prayers morning and evening, but he disliked the practice of it; several times, however, after having gone to rest, he so strongly felt the convictions of sin for the impropriety of some parts of his conduct during the day, that he was constrained to rise from his bed, and on his knees with tears to entreat the Lord's forgiveness, and strength to act with more watchfulness. These strong convictions continued with him for a length of time; but, by degrees, for want of attending to them, they became more and more faint; with dissipation, sin gained more and more ascendency over him; but in the year 1812 the Lord's visitation in love and mercy was renewedly extended to him in a powerful manner. It was about that time that a pious person (it was the Prince Alexander Galitzin, who had been brought up with him) recom-

mended him to read the Scriptures, and gave him a Bible, which he had not seen before. 'I devoured it,' said the Emperor, 'finding in it words so suitable to, and descriptive of, the state of my mind. The Lord by His Divine Spirit was also pleased to give me an understanding of what I read therein; it is to this inward Teacher alone that I am indebted; therefore I consider Divine inspiration, or the teachings of the Spirit of God, as the sure foundation of saving knowledge.'

"He said much more on these subjects in a feeling manner. We entered pretty fully into the nature of the peaceable kingdom of Christ, and to what the Spirit of the dear Redeemer, who is Love, would lead all those who are obedient to His dictates; on which he stated how great his soul's travail had been that wars and bloodshed might cease for ever from the earth; that he had passed sleepless nights on account of it, deeply deploring the woes and misery brought on humanity by war; and that whilst his mind was bowed before the Lord in prayer, the plan of all the crowned heads joining in the conclusion to submit to arbitration whatever differences might arise among them, instead of resorting to the sword, had presented itself to his mind in such a manner that he rose from his bed, and wrote what he then so sensibly felt; that his intentions had been misunderstood or misrepresented by some, but that love to God and to man was his only motive in the Divine sight. He was in Paris at the time he formed that plan.

"We had spent a considerable time conversing on

these very important subjects, when he said, 'We are then going to be soon separated in this world, but I am a full believer that, through the Lord's Spirit, we may, though separated one from another, feel the fellowship and communion of spirit; for with the Lord there is no limitation of space.' He requested that we would write to him as a Christian friend, through Prince Alexander Galitzin. 'Finally,' said he, 'I have one more request to make, that, before we separate, we silently unite once more in waiting on the Lord, if so be that He condescend to give us a manifestation of His Divine Life and presence, as He did on former occasions.' We were prepared to accede to his request, for we felt in a precious manner the wings of heavenly love to be stretched over us. The Lord was present during a solemn silence that came over us; our souls were very reverently prostrated before Him; He Himself ministering to us in a most gracious manner. After a while, in the love of Christ, I felt constrained to impart a few words to the Emperor for his encouragement, that he may hold fast in the ways of the Lord unto the end, fully relying on the efficacy of His Divine grace to preserve him from all evil, and to strengthen him for every good work. He was bathed in tears; then dear Allen, on bended knees, supplicated the Lord on his behalf and that of his people. The Emperor, who had kneeled by him, continued some time thus prostrated, after William had ceased utterance. It is very humbling and wonderful to me, to see how the Lord has opened a way in these nations where I saw none at all; truly the promise, 'the Lord

will provide,' has been fulfilled in a remarkable manner; besides, a door, towards the further labors of love that may be required of us in this empire, is now open, so far at least as this can be effected by the good will of the Emperor; but to the Lord alone we must look to give us an entrance into the hearts of those we may visit, to send forth His help to us, and His blessing on our feeble efforts to advocate His blessed Truth.

"15th. Prince Alexander Galitzin sent us a message last evening that the Empress Elizabeth, the wife of the Emperor, wished to see us this forenoon, if we could possibly spare a little of our time to her. We went to the palace this morning, and she received us in her private apartment in a very modest manner, even apologizing for her request to us to come to see her; she had for some time wished for such an interview, but had been fearful to propose it; what she had heard of my visit at Carlsruhe made her regret not to have seen me there; and now what the Emperor told her of us induced her to request this visit. Her heart was tender, and prepared of the Lord to receive what, in His love and counsel, we felt it to be our religious duty to impart to her; she was bathed in tears. From what she told us it is evident that Jesus, the Saviour, is precious to her; she is of a retired character; is seldom seen in public when she can avoid it; her dress generally is very simple; when she goes out she has only a plain two-horse carriage, with the simple cipher E upon it, whereas all the nobles have generally four horses to their equipages; the Empress-mother has

six. The Empress Elizabeth told us how frequently she envied the humble station in life of those maidens who carry the milk about Petersburg, in order that she might live in privacy and religious retirement, which she has not in her power to do now. This has been a very satisfactory visit.

"We dined at John Venning's; none were present besides his family, and Prince Alexander Galitzin, Papoff, Paterson, and the widow of a pious clergyman, who is now the companion of the Empress Elizabeth; through the Emperor she had heard we were to dine here, and had invited herself, as she said, though she is a frequent visitor at the Vennings'. She is a pious woman, who has learned both in the school of affliction and in that of Christ; the Empress is much attached to her. The Prince gave us several more interesting particulars respecting the Emperor; among others, the peculiar circumstances attending the renewing of those religious impressions that of latter years have been of an abiding nature with him. When the information was received at Petersburg that the armies of Napoleon had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to take their flight into some more secure place; for they expected the French would soon march for that city. The Emperor was preparing to go with the body of troops collected there to oppose them. Prince Alexander Galitzin had at that time many men employed in repairing his palace, which he continued calmly to go on with, while so many others were panic-stricken. Some envious persons

told the Emperor what he was doing, and that he must be a traitor. He went to the Prince, and queried, 'Galitzin, what are you doing? what means all this? every one prepares to flee, and you are building?' 'Oh,' said the Prince, 'I am here in as sure a place of safety as any I could flee to; the Lord is my defence, in Him I trust.' 'Whence have you such confidence?' replied the Emperor, 'who assures you of it?' 'I feel it in my heart,' answered the Prince,' 'and it is also stated in this Divinely inspired volume'—holding forth the Bible to the Emperor. By some inadvertent motion of the hand, the Bible fell upon the floor—open. 'Well, permit me,' said the Prince, 'to read to you in that very place on which the Bible lies open before us.' It was the ninety-first Psalm; on hearing which, the Emperor stood for a while like a man astonished. The army, during that time was marching out of the city. It is the usual practice on such occasions, or when the Emperor is to be absent for a length of time, that the last place he leaves is their great church. He repaired thither; the portion of Scripture read on the occasion was again the ninety-first Psalm. The Emperor sent for the priest, and queried, 'Who told you to make choice of that particular passage of Scripture this day?' He replied, 'That nobody had told him, but that he had desired in prayer that the Lord would direct him to the particular portion of the inspired volume he should read, to encourage the Emperor, and that he apprepended that psalm was the word of the Lord to him.' The Emperor proceeded some distance on his way; and late in the evening he felt his mind under

great seriousness, and desired that the Bible should be read to him. When the person who came in for that purpose began, he also read the ninety-first Psalm. The Emperor interrupting him queried, 'Who told you to read this? has Galitzin told you?' He replied that he had not seen the Prince, nor had any one told him what to read; but that on being told he was sent for to read to the Emperor from the Bible, he had desired that the Lord would direct him to what was most appropriate for the occasion, and accordingly he had selected this portion of Scripture. The Emperor felt astonished at this, and paid the greater attention to what was read, believing that this must be of the Lord's ordering; he was therefore very solemnly and tenderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible. He was the next day with the Princess Metchersky, at Tver. They agreed to begin the Bible together, and regularly to read it every day, so that they might both read the same portion on the same day, and be able to communicate to one another the particular impressions or reflections the reading of the day might have produced. The Prince tells us that the Emperor has directed proof sheets of the 'Scripture Lessons' to be regularly sent us, that we may see how the work progresses.

"9th. We spent, as we usually do once a week, about two hours with Prince Alexander Galitzin. He told us that the Emperor had given orders for the immediate translation, from the Slavonian into the Russian language, of those portions of the Bible, in

our Scripture Lessons, that are not already translated, and to have those Lessons immediately printed. The New Testament in Russ is *now* printed, but the Bible is not yet done, the translation not being completed. The Emperor being apprised that the time of our departure is near, has directed the Prince to have letters of introduction prepared for us, addressed to the governors of the provinces through which we travel, and to his ambassadors to those nations where we may come, recommending us to them; the expressions used by the Prince are, 'to recommend you, as being well known to him, the Emperor,'"

The Memoirs of Mr. Wheeler, who was successfully conducting the drainage works at Ochta, have been published. During four of the darkest months of the year, he says, Messrs. Grellet and Allen ceased not to hold two meetings a week in his room. They left us "with minds full of peace,—beloved and regretted by all who had the happiness of becoming acquainted with them. The stream of gospel love which was at seasons permitted to flow, when channels were open to receive it, has made, I believe, an impression on the minds of some which will never be obliterated; and has clearly evinced whose servants they are! They were, I think, of all men most fit to move in such a work, in such a place, and under such circumstances."

They travelled in three days and two nights to Tver, where they had "interesting engagements."

Thence to Moscow, where a still wider field of usefulness claimed their attention. They visited

prisons, going from ward to ward; they stood by the bedside of wounded soldiers in hospitals; they conducted services in retreats for the aged poor; they gathered boys around them in charitable schools; they lingered among the children of a foundling hospital, where there were no less than eight thousand eight hundred children indoors and out; accompanied by the Governor they visited houses of correction and workhouses; at the homes of the ecclesiastical dignitaries, of the military governor, of the chief minister of police, and in other houses they held religious meetings. The substance of their testimony was,—the love of God to men, and that "all outward rites and observances are but forms, Christ and His Spirit are the substance; this we must press after, without it nothing else can avail us."

The noteworthy fact of these extraordinary labors was their quiet unostentatious nature, and that they followed one another in such ordered sequence. They were to many persons like the soft breath of God's south wind after a long frost-bound winter.

"21st. We were again," says the Journal, "with the Prince Sergius Galitzin, and several of his family; some of the subjects introduced by the Prince were the spirituality of religion, Divine worship, saving baptism, etc. Among those present was a Romish priest, who did not appear pleased with the matters treated upon, but though showing his uneasiness, he kept silence. In the evening we went to General Gourard's. We met the General at the door, going out, but we were introduced to his wife's apartments,

where we found about fifteen ladies together. On our first coming among them, total strangers to one another, our minds were solemnized; a feeling sense was given that the Lord's presence was there; it seemed as if we had suddenly come into a meeting of spiritually minded persons; very few words passed between us, but we were all gathered together into solemn silence and prostration of soul before God, evidently 'drinking together into the one Spirit.' We had continued some time in this state, when, the love of Christ the dear Redeemer constraining me, I began to speak as by His Divine Spirit He gave me utterance: we had a contriting season; indeed I have seldom known any select company of my beloved friends, when more of the Lord's baptizing power has been felt than we then witnessed together. After the conclusion of that solemn meeting, we gave some account of ourselves; for we were as great strangers to the company as they were to us; we handed to the mistress of the house the letters we had for her from the Princess Metchersky.

Among those present were two princesses from Georgia, sent to this empire as hostages; another is the Countess Toutschkoff, and two of her sisters; the others were of the same rank. They are in the practice of meeting frequently together, silently to wait upon the Lord; they have become acquainted with the operations of His Spirit, and the power of Truth, under which they have witnessed the one baptism, and are also favored at seasons to partake together of the one bread, even Christ the bread of life.

"The Countess Toutschkoff gave us an interesting

narrative of the manner in which she was first brought to the conviction that there is a secret influence of the Spirit of God in the heart of man. The impressions made upon her were such that she can never doubt that it was the Lord's work. It occurred about three months before the French army entered Russia; the General, her husband, was with her, on their estates near Toula; she dreamed that she was at an inn in a town unknown to her, that her father came into her chamber, having her only son by the hand, and said to her in a most pitiful tone, 'all thy comforts are cut off, he has fallen (meaning her husband), he has fallen at Borodino.' She woke in great distress, but, knowing that her husband was beside her, she considered it as a dream, and tried to compose herself again to sleep; the dream was repeated, and attended with such increased distress of mind, that it was a long time before she could rise above it and fall asleep again. A third time she dreamed the same; her anguish of mind was then such that she woke her husband and queried, 'Where is Borodino?' and then mentioned her dream; he could not tell her where that place was; they and her father carefully looked over the maps of the country, but could not discover any such place. It was then but an obscure spot, but has since become renowned for the bloody battle fought near it. The impressions, however, made upon the Countess were deep, and her distress great; she considered this as a warning given her of the Lord, that great afflictions were to come upon her, under which she believed that His Divine grace and mercy

could alone sustain her. From that period her views of the world became changed; things that belong to the salvation of the soul, hitherto disregarded, were now the chief object of her pursuit. She ceased to attend places of diversion, which formerly had been her delight; she looked forward to see what the Lord would do with her; for she believed that she had not had mere dreams, but warnings, through the Lord's Spirit, of what was impending over her. At that time the seat of war was far off, but it soon drew near: before the French armiese ntered Moscow, the General Toutschkoff was placed at the head of the army of reserve; and one morning her father, having her little son by the hand, entered the chamber of the inn at which she was staying; in great distress, as she had beheld him in her dream, he cried out, 'He has fallen, he has fallen at Borodino.' Then she saw herself in the very same chamber, and through the windows beheld the very same objects that she had seen in her dreams. Her husband was one of the many who perished in the bloody battle, fought near the river Borodino, from which an obscure village takes its name.

"The countess said that the impressions made upon her that the Lord, through His Spirit, communicates Himself to man, became strongly confirmed; she was convinced that there is a sensible influence of the Divine Spirit; she endeavored to attend to it; one thing after another was unfolded to her of the 'deep things of God' and those 'which concern the Lord Jesus Christ'; and it was by this that she had become

acquainted with the nature of spiritual worship. This was the case also with her two sisters, then present; the same conviction had been wrought on the minds of the other pious females, through the immediate operation of the Lord's Spirit and power; they knew it to be the Spirit of Christ, the Spirit of Truth, that leads into all truth. The Georgian princesses are in a humble and tender state; we were indeed all broken and contrited together before the Lord."

Those who have read the able volumes of Mr. Wallace on Russia will remember that in two remarkable chapters he describes groups of pious persons, who in these days have separated themselves from the ceremonial observances of the Greek Church, and are to be found in almost all parts of the empire. A still newer evangelical movement is in progress, but neither of these must be confounded with Nihilism.

Nor let such a fragment of personal history as that of the Countess Toutschkoff be received with incredulity. No doubt there is in some persons a morbid love of the marvellous. But a creed that should accept nothing beyond the province of a common and ordinary experience would scarcely be a creed. Men of cool, calm temperament, who have had much intercourse with Christianly enlightened and pious persons, have been constrained to admit the direct operations of a preternatural power in the awakening of men to the realities of an unseen spiritual world. The incredulity as to these "heavenly visions" may be a deliberate closing of the heart to incontestable evidence. Moreover, a time like that under notice, of Napoleon's

march to Moscow, was one of inconceivable consternation. He came as the invincible, at the head of nearly half a million of men. At such a period there were compassionate drawings and movements of the Divine love, not conformable to ordinary methods. "God fulfils Himself in many ways." Blessed are they who in such crises permit themselves to be led in the darkness by the loving hand of their Father. Happily there are in all times those,—

> "Whose hearts are fresh and simple,
> Who have faith in God and Nature;
> Who believe that in all ages
> Every human heart is human;
> That in every mortal bosom
> There are longings, yearnings, strivings,
> For the good they comprehend not;
> That the feeble hands, and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened."

CHAPTER XII.

VISIT TO TURKEY AND GREECE.

THE following principles may better enable us to understand the persuasive fidelity and most remarkable work of Mr. Grellet at this period of his history.

He writes of himself, as we have seen, to Mr. Dillwyn as filling "the humble station of a waterer." He had no exaggerated expectations of the entire conversion of cities and nations. He knew that Christianity was placed in the soil of humanity as a living seed, and he aimed in his travels through the European kingdoms to guard and promote the growth of that seed. While his mission, after the European chaos of bloodshed, overturnings, and horrors, was largely philanthropic, he knew that through the ministration of the gracious Spirit there were in every nation those that feared God and worked righteousness, and his object continually was to encourage, confirm, and strengthen the faith of such.

God can only employ such instrumentality as is in union with Himself. "The ALL of God—His presence, wisdom, and power—dwells more than anywhere else in the nothing of the creature." By this is not meant that the servant of the Lord has annihilated his

will and reason. He is in the completest possession of all his faculties. It is selfish ends and ambitions that are annihilated; his eye is single, and his whole body is full of light.

The Divine love is not a name, a single attribute. It is the infinite force of God Himself. It is the atmosphere that wraps round all creatures. Selfhood cannot perceive, cannot receive, that love. It is in utter contrariety to it. But where selfhood is subdued, and the supremest emotions are free from its control, then the Divine love finds an agency suitable in every way for its propensions and actings towards the lost and tempted human race.

The obedience of one who has waited on the Lord, that he might fulfil not his own purposes but God's, has in it all the certainties of doing the will of God. As we stand by the sea watching the receding tide, we soon observe the returning flow of the waters. Silently the mighty ocean, which bears fewer marks of the fall than the land, has heard the voice of the great Creator. The obedience is most exact, instantaneous, and perfect. The sea does not deny its own mighty forces, but uses them and keeps them all in absolute subjection to the wise and beneficent will of God. In like manner man becomes effective to do the Lord's work as, with "quick understanding in the fear of the Lord," he hearkens to and unfalteringly obeys His holy will. Thus with Stephen Grellet as with John, mighty works *showed forth* themselves in him.

It may be held that he must have had most accom-

plished manners and cultured suavity, so that even his Quaker peculiarities did not offend distinguished persons. This is true. But is not courtesy and gentlemanliness in its finest tact and actings the fruit of the indwelling Spirit? The Scriptures mention the "gentleness" of God; the apostle Paul besought the Corinthians by the "meekness and gentleness of Christ."

Linked in closest sympathy, the two faithful friends left Russia and proceeded southward. A long and arduous journey lay before them. Stopping at different intervals in some of the towns on their route, they visited the German colonies of Mennonites, on the left shore of the Molotshnaia, spent some time among the truly Christian Malakans, and the neighboring settlement of the Duhobortzi, and then crossed the steppe from Altona, the last establishment of the Mennonites, to Perekop and the Crimea. The letters of introduction with which they were furnished through the kindness of the Emperor Alexander, and the various civil and ecclesiastical authorities in Petersburg, opened the way for them wherever they came, and both in the mansion and the prison the Lord continued to prosper their labor of love.

They encouraged on their way Christian witnesses and bishops, one of whom represented others as he said "This is one of the most precious days of my life, my faith in the Lord Jesus is greatly confirmed." They visited schools and hospitals; they mitigated the unspeakable tortures of prisoners in dungeons; they bore testimony against the evils of war and strong drink; they held small meetings, whenever permitted,

with clergy and piously disposed persons, and recommended simplicity in their worship and manner of living. During the progress of this journey they endured great inconveniences and privations. In the Crimea however, and at Sebastopol, they were received with kindness by the admiral, and were able to carry forward their mission among sailors, soldiers, and prisoners.

After carefully weighing the subject, and supplicating Divine direction, they felt it right to proceed over the Black Sea to Constantinople. Stephen Grellet says as he approached the city of the Crescent: "I spent a night of watchfulness unto prayer, like Jacob, wrestling the whole night for the Lord's blessing, and towards morning the light of His countenance did very graciously arise upon me. My trust and confidence are renewed in Him, blessed and praised be His adorable name!"

Mr. T. W. Black, a merchant, came on board the *Lord Cathcart* to welcome them. Sir Robert Liston sent his dragoman janissary to bring their baggage from the ship. The ambassador and his lady very courteously pressed them to accept the hospitality of their palace; they declined the invitation, having previously accepted that of Mr. Black. In Constantinople they found letters awaiting them from their homes, and also an expression of sympathy from Friends in England, signed by William Forster. They exclaimed: "Oh how sweet it is, thus to have the unity and sympathy of the church! This is indeed a word of comfort and encouragement that the Lord

sends us in time of need. We received here a large supply of books of a religious character, and also some treating of our principles, in different languages, and a pretty good supply of New Testaments, sent us from Malta, in Greek, Latin and Italian. Some of the Testaments are in modern Greek."

At that time it was death to a Turk to forsake Mohammedanism. Their chief concern therefore was with the Armenians and Greeks, to whom they gave Bibles and French books. "We had felt our minds drawn towards their great prison, called the Bagnio, and, through the dragoman, permission to visit it was obtained. It has now only five hundred prisoners, but in time of war especially it is very crowded; several thousands of poor fellow-beings are then immured in it. They are all mingled together, criminals and prisoners of war. All those that are able to labor are put to work in the ship-yards, arsenals, etc., contiguous to the prison. The latter is spacious and pretty airy during the summer, but very uncomfortable in rainy seasons or cold weather. The prisoners are mostly chained two and two; no meat is given them; the ration of bread allowed by the Government would be sufficient if they received it, but the various hands through which it has to pass before it comes to them retain a great part of it, so that in the end the poor prisoners receive not one half of their allotted portion, and they have in consequence emaciated looks; some are so feeble that they can hardly drag themselves along. We had several opportunities with them through our dragoman. The

Turkish officers who accompanied us did not appear to make any objection to it. We found but few attacked with the plague in the prison, at which we were surprised, for many parts of it are very filthy. This is thought to be owing to the free circulation of air. Whilst at work, which is from daylight to sunset, except a quarter of an hour at noon to eat their morsel of bread, an officer has the oversight of ten prisoners, and with a stick, which he applies pretty freely, urges them on to their work. These poor prisoners have indeed a miserable life, in consequence of which many of them die. We visited other prisons, which are like the Segees in Russia; but here, as justice is quickly administered, they do not remain long. It frequently occurs that the police officers, without taking the trouble to carry the offender to prison, give him the bastinado on the spot where they take him, or, if carried to the prison, they administer it there on the soles of the feet. It is so severe, in some cases, that the sufferer dies in consequence of it.

"The capitan pasha wished to see us. We found with him the captain of the port. His dragoman, who is a Greek prince, interpreted for us. The pasha wished to inquire into the object of our visit here, what other nations we had visited, etc. It opened the way for our pleading on behalf of the suffering prisoners. We told him it was the love of God and man that prompted us, not to see the country, or the curiosities of it, but to endeavor to press upon all men to live virtuous and pious lives. If they did so, they would love God and man, and desire to promote the

good of all men. As we parted, the captain of the port invited us to go and see the launch of a man-of-war. We told him that the most desirable sight he could give us would be that of a man of peace. These have been very painful engagements to us."

Their time was thus spent in religious meetings, held sometimes in the large audience chamber of the British ambassador, and at others in that of the ambassador from St. Petersburg, where they were met by the plenipotentiaries of other nations; also in visiting the Greek patriarch, and strangers from Prussia, Sweden, and Spain, whom they "directed to the peaceful spirit of Christ." They record: "Sir Robert Liston and his wife have acted towards us the part of dear friends, and greatly facilitated our religious services, when opportunity for such has presented."

On the 25th of July, 1819, they took passage for Smyrna, where they met a number of Greeks who were religiously disposed. "We have had," they state, "some private and more public opportunities among them. We had several meetings also with the Armenians and others."

Thence they sailed to the islands of the Archipelago, and speak of the beautiful island of Scio. They met with the chief Greeks of the island, on whom they urged motives of benevolence, and visited the country seat of Peole Mavrocordati, "a very beautiful place."

"It was," they say, "a treat to pass the night in a clean and cool lodging, and to sleep on a bed, which we have very seldom done since we left Petersburg: yet, even here, as the man was arranging the bed-

clothes, a scorpion near the pillow bit him so severely that his hand swelled considerably up to the arm, attended with much pain; dressed with some alkali, it was, however, nearly well by morning. Scorpions are numerous in all these parts. Professor Bambass joined us at this house. We had a satisfactory religious meeting with them; the purity and simplicity of the Christian religion, as set forth in the gospel by the apostles, was unfolded to them, and contrasted with the many ceremonies, Jewish and idolatrous practices, that have been devised and introduced into the nominal church by Christian professors under various names. Bambass said, after the meeting concluded: 'I fully unite with the testimony borne this evening among us; I am in the monastic order; I was introduced into it when very young, before my judgment was formed, or I was even of an age to form one. Monks have done much harm to the church, and they bear some of the strong marks the apostles gave of the apostasy.' He highly approved of our views of Divine worship, and of the ministry.

"Bishop Plato came here in the morning; we had a full opportunity with him and others; as some of them do not understand French, the Archbishop acted as interpreter. The particular subjects treated of were, redemption by our Lord Jesus Christ, His saving baptism, Divine worship, the influences of the Holy Spirit, the cause of the great declension in the church, and the way whereby man can rise again from his fallen estate; all of which he rendered with much precision, as some competent judges told us afterwards."

Doubling Cape Colona they came to Athens. There they enjoyed much freedom in "religious and edifying conversation." They met with a Capuchin friar who was very industrious in distributing the Holy Scriptures among the people generally. "He spends," they write, "much of his time in religious retirement, for he knows that it is in the temple of the heart that the Lord is to be found; that there is the altar on which acceptable sacrifices are to be brought to the Lord; and there must burn the light of truth continually. We encouraged him to keep this light bright and burning, and to gather the people to Christ their Teacher and Redeemer. He came to our lodgings in the evening, where he had refreshing from the Divine presence." They left New Testaments and religious tracts in different languages in his hands.

Departing from Athens they came to Corinth, but found their spirits almost crushed under the influence of Mohammedan oppression. They were able, however, to obtain interviews with the primate of the Greeks and observe, "We shall long remember the sweetness and tenderness of his spirit." At this time a serious illness came upon William Allen. No other course remained but that of his return to England. Stephen Grellet records: "I enjoy these days of retirement, though clothed with great poverty. The Lord is also graciously pleased to settle my mind in much calmness and resignation, in the prospect of being left by my beloved companion and co-worker. To the Lord's guidance I must resign him. Great has been His goodness to me in granting me such a beloved one as

fellow-helper through the various countries we have visited since leaving England. Now, instead of repining at the prospect of a separation, my soul blesses the Lord for favors received, and is permitted also to hope for more; though which way they will come I do not know; but they all proceed from Him who is the God of all our sure mercies."

In Corfu, Sir Thomas Maitland, Governor of the Ionian Isles, and commandant of the British forces in the Mediterranean, paid most courteous attentions to these holy men. Understanding that Stephen Grellet purposed going to Naples, he offered an English frigate for his use. Mr. Grellet told him that he could not go on a ship of war, as his errand was one of peace. Sir Thomas said: "As you may meet with some difficulties among those bigoted Papists, at Naples and at Rome, I will have letters ready for our ambassadors there, also for the Chevalier de Medici, Prime Minister of the King of Naples, and also for the Cardinal Consalvi, Prime Minister of the Pope; he is my particular friend, and I shall have him apprised of your coming, before your arrival there."

There may have been exceptions, but, as a rule, English officers of rank have borne towards the servants of Jesus Christ, on foreign stations, a large-hearted hospitality and a reverential courteousness, which will not be forgotten by Him who teaches that the cup of cold water given in His name to a disciple shall not lose its reward. We have seen, as this narrative has been followed, many of these expressions of polite consideration and attention on the part of these

gentlemen, and happily these kind and refreshing acts are not a thing of the past.

From the Journal of Mr. Grellet we learn:—"At sea, on the Adriatic. Previous to our separation, dear Allen and I had a very solemn and precious season before the Lord; we felt the bond of gospel love uniting us closely, and perhaps more powerfully felt than at any time before; but believing that our separation is in the counsel of Him who, in His love and mercy, had banded us together, we resigned one another to His will, and we commit ourselves to His guidance and protection. I leave him peacefully, under the care of Doctor Skey, a very kind friend to him. The Doctor accompanied me on board the vessel at two p.m."

CHAPTER XIII.

IN SOUTHERN ITALY.

MR. SEEBOHM very tenderly and appropriately writes: "Stephen Grellet has now arrived at a peculiarly interesting, if not a critical, period of his mission. In company with a beloved brother and fellow-laborer in the gospel of Christ, he had visited the Lutheran land of Gustavus Adolphus,—he had traversed the regions of the Greek Church, in the dominions of the *Christian* Alexander—he had been in the Crescent City, and had seen something of Mohammedan rule;—he had mingled with the discordant elements of the motley group of believers and unbelievers, in some of the islands of the Archipelago, and in the Ionian Sea, and at Athens and Corinth. He had left his beloved companion at Corfu, and now, a solitary pilgrim, 'alone, and yet not alone,' he had set his face towards the land of popes and cardinals. Himself at one time a child of Rome, then an infidel, now a Christian believer, and a minister of Christ in the religious Society of Friends—a Protestant of Protestants,—he was about to enter the precincts of the city of Leo and Hildebrand. It required a very close and humble walk with God, a very chaste adherence to the cause of Christ, a very prayerful attention to

the leadings of the Holy Spirit, and a very firm reliance upon 'the word of the truth of the gospel,' based upon the inspired records of the Bible, to come out unscathed from the ordeal that awaited him; meekly bold, he had to 'speak the truth in love,' on all occasions and to all, without pusillanimously renouncing the simplicity and integrity of his own character, determined to know nothing save Jesus Christ and Him crucified, seeking nothing, pleading for nothing save the truth as it is in Him. The sequel will show how he sustained the trial, and stood faithful to his God and Saviour."

On the 13th of November, 1819, he arrived in Naples, and took up his abode at "The Golden Eagle." Sir William A'Court, British Ambassador, received him kindly; also Henry Lushington, Esq. The latter showed him much attention. At that time no Bible could be circulated in Naples. The priests affirmed that the safety of the Church would be endangered if the people were in possession of the Scriptures. The same prohibition applied to religious books and tracts. Darkness, despotism, superstition, and irreligion prevailed everywhere. Mr. Lushington and the American Consul accompanied him, however, to the "Albergo de Poveri," which contained two thousand four hundred persons, near half of these being girls and boys. Here he had religious meetings.

By appointment he waited on the Prime Minister, the Chevalier de Medici, to whom he had an introduction from Sir Thomas Maitland. We return here, therefore, to Mr. Grellet's Journal.

"I found in the antechamber a great number of persons of all ranks, waiting to have an audience with him; they surveyed me closely, whispering to one another what kind of being I might be, thus to appear with my hat on. I was not left long among them; for it appears that the Chevalier had given orders to his attendants to admit me into his private cabinet as soon as I came; he made me sit by him, and proceeded to inquire into the nature of the engagements I had had in the different nations where I had travelled; then he was very particular in his inquiries into various of our Christian principles and practices. He offered to give me orders for admittance to all their prisons, or any other place I might wish to visit, requesting only that I would impart to him what I might see, to which he could possibly apply some remedy. I made several attempts to withdraw, knowing that many persons were in waiting; but he was not ready to let me go till we had been above an hour together, and then he accompanied me through the antechamber, where so many were waiting, to the farther door; they gazed at me, whilst they bowed very low to the Chevalier, as we passed on.

"In the afternoon I was with the Abbé Mastroti; several noblemen were present, also a young prince whom I saw yesterday. I felt for a while much dejected; a heavy weight was upon my mind, and I did not see how I could throw it off before such a company, who appeared to be of the great and wise of this world; but I thought that if I truly wished to be myself one of the wise in the Divine sight, I must first become a

fool, yea, be willing to be accounted so by others. I proclaimed to them the day of the Lord, which shall burn as an oven, etc., etc. ; I entreated them to receive Him in the way of His coming, and be of those whose sins go beforehand to judgment, and not of those whose sins follow after ; not to trust in the doctrine of a purgatory, but rather deeply to consider the description given by our Lord Jesus Christ Himself of what follows after death, as set forth in the parable of Dives and Lazarus ; the rich man, not in purgatory—but in hell—lifted up his eyes and saw Lazarus in Abraham's bosom, etc., etc. The Lord's truth was exalted among them, and His power had the dominion.

"In the evening I went to the Prince Cardito's. I feel deeply with him, in his desire for the moral and virtuous education of the youth among the mass of the people ; I placed in his hands a copy of the 'Scripture Lessons,' which dear Allen and I prepared in Russia. I found with the Prince eight other noblemen, who also manifested great interest in the subject ; they were inquisitive as to several branches of our Christian principle and testimonies ; this gave me an opportunity to set before them what the church of Christ is ; the worship which His servants are to offer to Him who is the Head of His church, which is a pure church ; this I contrasted with the Church of Rome, the worship of images introduced therein, the great impurity of so many of its members, particularly of the priests and monks. They acknowledged the correctness of these representations. On returning to my lodgings I found a letter from the Chevalier de

Medici, inclosing orders for my admittance to the various prisons, etc.

"21st. Accompanied by Bonaprianola, I began the very painful work of visiting the receptacles of vice and crime. I went to-day through the two prisons for women, a large one for men, and a hospital for their sick. This service took me from nine a. m. till four p. m. But my bodily fatigue is small compared with the anguish of mind I have endured. I do not remember that, in any day of my life, I have been with so many fellow-beings so totally depraved and hardened. Cages of very unclean birds, indeed, I have been in. Many of the inmates, of both sexes, and even children, have committed atrocious crimes. I saw fifteen in one cell who are condemned to death. Their crimes are of the deepest dye, and they do not show the least sense of their situation. My attempt to represent to them the awful doom that awaits them shortly, unless by sincere repentance they seek for repentance and forgiveness through Him who is the only Saviour of sinners, appeared to have no more effect than the dropping of water on the flinty rock. Some boys who are there, at the early age of eleven years, have perpetrated several murders. I endeavored to turn the inmates of these prisons 'from darkness to light, and from sin and Satan to God'; but I do not know that a single individual, out of several thousands I have been with this day, has given the least sign of sorrow for his evil deeds.

"22nd. To-day I visited the foundling hospital, which is a very large establishment. The mortality

among the children admitted here is not as great as in similar places in Russia. About eighty nuns have the principal charge of it. In one part there are about four hundred girls, most of whom have attained the age of young women. It is a kind of convent. As I was going through a long corridor, accompanied by several of the nuns and priests attached to this extensive institution, we passed the door of their chapel, which was open. I saw the girls, with several nuns, on their knees before a large Madonna, or representation of the Virgin Mary, very richly and finely dressed. Wax candles were burning before it. They were singing to the image, but at the same time their faces were toward us, laughing. My soul was sorrowful on beholding them, and their superstition and idolatry. The chief of the priests who were with me asked if I did not wish to go into the church to see the girls at their devotions. I told him I should like to do so if it were proper; I felt a strong inclination to go in, but, as from religious principle I do not uncover my head in any place as if it was holy ground, I was unwilling to give offence to any one by going in. The nuns said, nobody here would be offended at it. The priests also said: 'We have on our heads our cassocks; your hat is to you no more than these are to us, especially as it is from religious principle that you act.' Then I told them I would go in, on condition that, if I apprehended it was required of me by the Lord to communicate anything to the young women thus assembled, he, the chief priest, who spoke good French, would interpret for me. He very readily agreed to do

so. We all went in. Besides the girls, most of the nuns were in the church surrounding their great Madonna. When they had concluded singing their hymn, I told them how greatly my heart had been pained, as I passed by, on seeing the lightness of their conduct whilst engaged in what they call a devotional act; that I could not however be surprised at it, if they truly looked on that image before them as what it really is,—nothing but a piece of wood, carved by man's device, which can neither hear, nor see, neither do good nor evil to any; our devotion, I said, is to be to Him who sees the secret of our hearts, hears not our words only, but knows our every thought; from Him we have everything to fear if we do not serve, obey, and honour Him; and the richest blessings to hope for if we love, fear, and serve Him: the worship acceptable to Him is to be performed in spirit and in truth, from the very heart; this is the temple in which He is to be found, and in which He revealeth Himself. Here, at noonday, they have lighted tapers, which cannot enable them to discover the sinfulness of the heart; but the light of Christ, which enlightens every man that cometh into the world, and by which everything with which He has a controversy is made manifest, showeth us our sins, that we may look upon Him whom by our sins we have pierced: He is the Saviour of all those that come to Him in faith and true repentance. Then I proceeded to proclaim to them the Lord Jesus Christ as the only Saviour of sinners, the only hope of salvation, the way, the truth, and the life, without whom no man can come to God the Father;

all that pretend to enter by any other way than by Him are accounted as thieves and robbers. The priest interpreted faithfully into Italian, of which I could judge. The nuns and the other priests said several times, 'This is the truth,' or 'It is so.' The countenances of the girls had much altered; they hung down their heads, and tears flowed from some of their eyes. Thus did my blessed Master enable His poor servant, in a Popish church, assisted by priests, to bear testimony to His blessed truth, and against the superstitious worship that these poor girls were offering to a carved piece of wood. After we came out, some more of the nuns collected about us, and in answering some of their questions I further unfolded to them what acceptable worship to God consists in, and also what is the only hope of salvation. No man can save his brother, or give to God a ransom for his soul; that, therefore, it is great presumption for any to attempt to take upon themselves to pronounce absolution from sin on a sinner. After opportunities of this sort I sometimes marvel that they do not lay their hands upon me; but here, on the contrary, they parted from me in tenderness, and expressions of their satisfaction with my visit. Surely this is the Lord's doing; holy and reverend is His name!

"In the afternoon I went to the prisons of the galley-slaves. They are dismal places indeed. The stone arches and the walls are black and sooty; for they have sometimes a little fire in the prison, which is very damp, and as there is no chimney, the walls, that have not been swept for many years, have a dismal appear-

ance. The water they drink is drawn from a well in the prison. What they spill of it, and the rain that comes in through the iron gratings, causes the mud to be shoe deep. They are so crowded that when they lie down on the planks placed over their benches they completely cover the whole surface; and all cannot be accommodated. Many are obliged to place their planks on the mud, under the others. They are chained by the leg, two and two, so that their position is very uncomfortable. Many of them have thus been confined several years. Some young men, chained to older ones, were brought to that prison when they were only twelve years of age! In no country have I seen so many youthful criminals. The only yard to which some of them may resort for a few moments is but twenty feet square. I found some tenderness of spirit among a few of the prisoners. There are about six thousand. My feelings were overpowered; the foulness of the air also greatly affected me. But if, by my suffering, I can open a way for some relief to them, it will administer consolation to my sorrow. Some of these poor people seemed as if they could not believe their own ears, when I imparted to them the encouragements which the gospel holds out to penitent sinners: that although their sins were as scarlet, or of a crimson dye, yet the Lord, in His love and mercy, could make them as snow or wool.

"I met at the Count Stackelberg's the Russian minister and several Prussian and Russian noblemen; some of these I had been with in Russia; the Lord made way once more to proclaim among them the un-

searchable riches of His love through Jesus Christ, and to entreat them not to be hearers only of the glad tidings of the gospel, but so to believe as to obey.

"23rd. I was a third time with the Chevalier de Medici. I had sent him a statement of some of my observations, particularly among the insane, and in some of the prisons; and I have now laid before him the situation of the galley slaves. He took such an interest in what I stated in my former report, and his feelings were so touched, that attention was immediately given to it; some places have already been cleansed, ventilators are opened, boys are removed from the other prisoners, their irons are changed for lighter ones, etc., etc. And now he appears disposed, with equal promptitude, to have a complete change made in the prisons of the galley slaves, and at once to have the boys removed elsewhere. Should my deep sufferings in these visits have no other effect than thus to mitigate the bodily tortures under which some of these, my fellow-beings, have suffered for years, I am richly repaid; may it not be for one of these ends that the Lord is opening a door of access for me to plead with men in authority? or that whilst the hearts of some of these are tendered, under a sense of the Lord's mercies towards them, they may become disposed to acts of mercy towards others? I hope also that some of the poor prisoners will find consolation in the Lord Jesus, whose mercies have been proclaimed to them. Bonaprianola, Prince Cardito, and a number of others, appear so to feel for that class of men as to be willing to visit the prisoners

henceforth, and to impart to them moral and religious instruction. I particularly recommended to them the juvenile offenders. I had a precious meeting with these benevolent persons, together with a large company of those with whom I had been previously in more select or public religious opportunities; it was a solemn parting meeting.

"I feel now as if I must hasten to Rome; various objects, under other circumstances, might claim a few days of my time; Vesuvius displays a grand sight; in the day, thick columns of smoke rise up to a considerable height, at night they are blazing pillars; at a short distance from here are excavations made into the streets of Herculaneum and Pompeii, long buried under beds of lava, on which vineyards are now planted; but, though as a man I should be greatly interested in visiting them, they are not the objects for which my great and blessed Master has sent me to these nations. With singleness of heart I must prosecute the business to which He has called me. My bonds for Rome also feel so heavy, that I could not have any pleasure in those things which, were I differently circumstanced, would interest me so much. It has indeed been so with me for years past; though in the course of my travels I am among, or pass near, objects of great curiosity, and I have from early life taken great interest in such things, yet the discipline under which the Lord has kept me, and the weight of the religious service to which He has called me, have been such that I have not felt at liberty to turn out of

my way in travelling, or to tarry longer in any place, merely to gratify myself."

It is astonishing how opportunities will offer themselves to a man absorbed in one grand intention to help and bless men. It is also very instructive to observe how a man in abiding fellowship with the compassionate God finds doors open for usefulness in a city where all avenues of Christian testimony appeared closed against him. Surely Christ fulfils His promise of being with His own servants to the end of the age, and while they seek nothing great for themselves. He preserves them in grave perils, exalts them by His guidance, and sheds His blessing on their words.

"No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious Lord,
Guide all my goings still;
And let this be my life's one aim,
To do, or bear, Thy will."

CHAPTER XIV.

IN ROME.

WHEN Mr. Grellet visited Rome, Pius VII. was in the last years of his pontificate. In 1804 he had crowned Napoleon at Paris; in 1809 he was a prisoner at Fontainebleau; at the close of 1819 he had reached the advanced age of eighty. Stephen Grellet found the Pope's territory infested with banditti, robberies and murders of constant occurrence, and every few miles of the road presenting the horrible sight of men hanging in chains.

On his arrival he presented his credentials to Cardinal Consalvi, prime minister of the Pope. The cardinal gave him a private interview in his cabinet. Sitting down by his side he detained him an hour and a half. He was in no wise offended when Mr. Grellet spoke freely of the superstitions he had witnessed in Italy, and when he bore witness that Jesus Christ the Saviour of men was the only Head of His church. "Before we parted," he writes, "he wished to know in what way he could serve me; I told him that I should like to visit the prisons and public establishments, and should be obliged if he would procure me admittance to them. Having promised this, he took me by the

hand through the rows of persons on each side, waiting in the ante-chamber, to the door of the court."

The next morning he went to the Castle of St. Michael with his letter of introduction. "The governor of the castle sent for a young man to accompany me: from the first my heart inclined to this young man. He has been chastened by the loss of his wife within a few weeks, who, I am told, was a beautiful and virtuous young woman; he speaks good French. He went with me to several prisons for the galley slaves, and to the secret prison; here they have a complete system of espionage; the cells are so constructed that they succeed in becoming acquainted with what the prisoners say to one another. They have very high ceilings, in which there is an opening, which appears to be intended only for a ventilator, but here a man is stationed who can hear nearly every word spoken in the cell. They place in the same cell such as have been connected together in crimes, that they may be encouraged to converse with each other. The person whose business it is to hearken to what the prisoners say is particularly attentive to be at his station before the prisoners are taken out to be interrogated, and on their return also; on which occasions they are often heard to agree on what they shall say, and to talk on what occurred during the interrogation, and thus they commit themselves. But the listener may often hear indistinctly, and by misrepresentation, though without evil intention, cause these men to be condemned on the plea that they have avowed their guilt. By their laws no man is condemned unless he

confesses himself guilty, and by this plan they think they obtain such an acknowledgment; some years past a confession was extorted by the cruelty of torture. I saw some prisoners confined there on account of religion, but could not understand for what particulars; my kind attendant is, however, very ready in interpreting for me whenever I request him, and during some communications I made through him in several cells, some of the prisoners were tender."

For some days he was occupied in visiting the Roman prisons and hospitals. It was with great physical exhaustion he did this. His heart was filled with distress at the sufferings he daily witnessed. The rule of the priests was one of rigorous repression; the reaction against this led to perpetual vice and crime; and these were followed by cruel imprisonments. It was an iron reign of terror, with only here and there a gleam of mercy. "I visited," he observes, "two large hospitals called St. Spirito and St. Charles; and a large poorhouse, where, besides aged people, there are four hundred boys and five hundred girls. I had several religious opportunities, in some of which sensibility was apparent. I was also in a prison where about one hundred and twenty brigands are confined. They, and their wives and children, were routed out of their habitations, and are intended to be settled in distant places. Some of them may be innocent. The tenderness manifested during the religious opportunity I had with them may perhaps induce me to entertain such a sentiment. I was pleased with a retreat for

convalescent persons. They are sent here from the hospitals, where, for about two weeks previous to their final discharge, they have good nourishing food given them, that they may get strength to proceed in the necessary business of life. The meeting I had among them was a peculiarly tendering season. Adjoining to this is a spacious place for the reception of pilgrims travelling to various parts, even such as go to Jerusalem. Here they remain a longer or shorter time to rest, according to the length of the journey they have come, or have to go. The apartments for men and women are entirely separate. In each place are large marble basins, some for washing the feet only (for the pilgrims travel barefoot), others for baths, into which warm and cold water may be let in, to the liking of the pilgrim. They have also good beds and food provided for them. It is very common for men and women of rank (priests, bishops or cardinals), at least once a year, to repair here and wash the feet of the travellers, also to serve them during their meals. They consider such acts as very meritorious. The eating-room is large and lofty.

"This has been another day of very close engagement and mental suffering. I visited a prison, said to be a place of correction for boys; very imposing was the sight on my first entering, accompanied by several priests belonging to this establishment and others connected with it, as they were giving a glowing description of the great reform that they were instrumental in effecting. The lofty apartment I was in is about two hundred feet in length, and forty in height. On

both sides of this room were small chambers; opposite to each door was a boy, cleanly dressed, with a spinning wheel; all seemed industrious, and profound silence prevailed among them. It seemed to be a pleasant sight; but, casting my eyes downward, I observed that every boy had a chain at his ankle, allowing him to go only from his cell to his wheel! Then I beheld several inclined blocks, with stocks to confine hands and feet, and knotted cords and whips near them. Inquiring the meaning of all this: 'Oh,' said the priests, 'these are the places where they receive their correction morning and evening, on their bare back.' 'Is this,' I queried, 'the method whereby you bring about such great reform among these boys? You may indeed excite the angry passions in them, by such doings, but you will never change their evil heart.' In another part I was with women and girls, towards whom similar treatment is used, to reform them from their vicious habits. My endeavors to plead with these priests, and to set before them the ways that a Christian spirit would dictate, and which, through the Lord's blessing, might prove efficacious to the recovery of these young persons, have, I fear, had very little place with them.

"29th. I had a suffering night, my mind was under great distress; I feel at times as if I was among lions and serpents, and as if I was treading over scorpions; and yet, amidst these feelings, it is laid upon me to try to visit the Inquisition, thus to go into the lion's den."

A few days after these visits he sought another in-

terview with Consalvi, and stated the result of his observations, and desired from him a permission to visit the Inquisition. The minister could not grant this, but promised his endeavors to obtain one. The following day his Journal records:—"I visited this day a large college, formerly kept by the Jesuits, now banished from here; there are about six hundred students in it. There I was among many priests also; when I began to speak some of the young men were somewhat rude, but very soon silence and seriousness spread over them. The Lord helped me to proclaim the everlasting Truth among them. Then I went to another school for four hundred boys, where their teacher, a very feeling man, a priest, acted as my interpreter. My next visit was to a nunnery, which has a school for girls, where the Lord was also near, in enabling me to proclaim His holy name; the Superior of the nuns has felt the Lord's power, she has a pious mind. It is marvellous that, though these religious services bring me into contact with so many priests, monks and nuns, when they hear doctrines so new to them, which also strike at the root of popery, no one has yet made an objection; but on my taking leave of them, they treat me with kindness; some even say that they are persuaded that it is the love of Christ that constrains me to visit them. I had a satisfactory visit from a young priest, a prince of Rome and Austria; his name is Charles Odescalchi, his uncle is nuncio in Spain. I thought, on seeing this young man, that there was something lovely in him; his mind was brought into great tenderness; I can

but have good hope of him. Three pious persons came in also to see me; two of them are of the monks that I was with yesterday, one is a young man. I had a full opportunity with them; I directed them to Christ and to His Spirit. The young monk was broken into tears. In many of these opportunities I have to set before them in what true religion consists, and that it is not by works of righteousness that we may perform that we can be saved, but by faith only in the free grace of God, through our Lord Jesus Christ, who is the only Saviour of men.

"2nd. I was occupied very late last night in preparing the documents that Cardinal Consalvi wishes to have, relative to my visits to their public establishments. I apprehend it my duty to expose the various abuses that I have observed, and, in several instances, misapplication of money designed for acts of benevolence; I represent also the sufferings of many of the prisoners in small, dark, crowded rooms, and the heavy chains on them which are not removed from some of them till after death; I saw some, greatly reduced by long illness, who nevertheless wore their heavy chains."

From Cardinal Consalvi Mr. Grellet wished for an introduction to the Pope. The Cardinal asked him if it would not satisfy him to be introduced at court. Mr. Grellet replied that he was no courtier, nor desired anything further than to be with the Pontiff in private. Thence he went to Father Mirandi, the head of the Inquisition. Consalvi had desired that the chief inquisitor would give every information respecting the

manner in which the Inquisition was formerly conducted, and would open to the visitor every part of it. Mirandi sent his own secretary with Mr. Grellet, who thus describes his visit.

"The Inquisition stands very near the Church of St. Peter. The entrance is in a spacious yard, in which nothing is in view but extensive and sumptuous buildings, containing their very large library, paintings, etc. On the left hand is a door hardly to be noticed, which opens, through a very thick wall, into an open place, round which are buildings of three stories, with many cells; the doors of all these open into passages fronting the yard. These cells, or small prisons, are very strongly built; the walls are of great thickness, all arched over. Some were appropriated to men, others to women. There was no possibility for any of the inmates to see or communicate with each other. The prison where Molinos was confined was particularly pointed out. I visited also the prisons, or cellars underground, and was in the place where the Inquisitors sat and where tortures were inflicted on the poor sufferer; but everything bore marks that, for many years, these abodes of misery had not been at all frequented. As we went on I heard the secretary say something to my interpreter about the *Secret Library;* I therefore asked him to take me there. He took me to the large *Public Library.* I told him this was not what I wished to see, but the *secret one;* he hesitated, stating that it was a secret place, where there could be no admittance; that the priests themselves were not allowed to enter there. I told him that the orders

that had been read to him were to show me everything, that, if he declined to show me this, I might also conclude that he kept other places concealed from me; that therefore I could not contradict the reports I had heard, even in Rome, that the Inquisition was secretly conducted with the ancient rigor. On which he brought me into the *Secret Library.* It is a spacious place, shelved round up to the ceiling, and contains books, manuscripts and papers, condemned by the Inquisitors after they have read them. In the fore part of each book the objections to it are stated in general terms, or a particular page and even a line is referred to, dated and signed by the Inquisitor, so that I could at once know the nature of the objection to any book on which I laid my hands. The greater number of manuscripts appear to have been written in Ireland. Some of them contain very interesting matter, and evince that the writers were, in many particulars, learned in the school of Christ. I could have spent days in that place. There are writings in all the various modern and ancient languages, European, Asiatic, Arabic, Grecian, etc., etc., all arranged separately, in order. I carefully looked for Friends' books, but found none; there are many Bibles in the several languages; whole editions of some thousand volumes of the writings of Molinos. After spending a long time in this place of much interest, the Secretary said, 'You must come and see my own habitation.' I thought he meant the chamber that he occupies; but he brought me to spacious apartments where the archives of the Inquisition are kept, and where is the *Secre-*

tairerie. Here are the records of the Inquisition for many centuries, to the present time. I looked in some of their books from the fifteenth century. They are kept as the books of a merchant's journal and ledger, so that looking in the ledger for any name, and turning thence to the various entries of the journal, a full statement is found, from the entrance of the poor sufferer into the Inquisition to the time of his release or death, and in what way it took place, by fire or other tortures, or by natural death. The kind of tortures he underwent at each examination is described, and also what confessions were extorted from him. All these books are alphabetically arranged. By examining those of late date to the present day, I find that the statement given me by Father Miranda of the manner in which the Inquisition is now conducted is entirely correct. I could have spent days in this place also; but the examination of some of the books of several centuries gave a pretty full view of the whole subject."

It is very interesting to find that many, wearied with the superstitions, sorrows and vices around them, were, through the ever-pervading presence of the pitying Spirit of God, inquiring the way of life, and, on finding that Mr. Grellet was in Rome, came to him privately, to express their loss of confidence in priests and in outward observances, and to ask what they must do to find real peace. Among others was a young Prince Odescalchi who had established a night retreat in Rome for every one who chose to come in the evening. "No question is asked who the in-

dividual is, where he comes from, nor if he was there before. There are separate buildings for the accommodation of men and women; in each place are spacious baths; provision is also made for those who have cutaneous diseases, to be fumigated. They all repair to a place of worship, where the Prince addresses them on subjects calculated to impress sentiments of morality and virtue. Those present, he says, are generally well known to be immoral and vicious characters; preaching to them was not customary, till lately introduced by the Prince, who appears to feel deeply for this poor and wretched class of the community. They all come afterwards to the refectory, where supper is given them, and beds are provided for all. In the morning they have water to wash, and their breakfast before they disperse. Many of them return again in the evening, especially when the weather is stormy, or they have not been successful in begging to obtain sufficient to eat. Sometimes this establishment has four thousand inmates during the night. It was a well-meant institution, but the good intention has been much perverted; yet the pious labors of the young Prince may prove a blessing to some."

"9th. This morning I had a message from Cardinal Consalvi to call upon him before he went up to the Pope, which is at seven a. m. I went accordingly. He well knows the dissatisfaction of some of the cardinals and others towards him, but says it may do good eventually, that for his part he is fully disposed to serve me in what he can here; or, after my depar-

ture, whenever he can do it. He further said, that it is very proper that I should be with the Pope before I leave Rome, and requested me to wait for his return from his apartment, when he might tell me what time the Pope will receive me. I had, whilst waiting, an interesting time with Capacini, and other secretaries, etc. Their inquiries led me particularly to speak of the influences of the Divine Spirit, a gift freely dispensed of God, which man's wisdom, learning or power cannot obtain for himself; much less can he dispense it to others: by it only the deep things of God can be known; by it acceptable worship is performed, qualification for the ministry of the gospel is received; the apostles were, by this, rendered able ministers of the New Testament, not of the letter but of the spirit. This brought me to state that the popes, cardinals, bishops, etc., in their ordination of ministers or priests, cannot confer upon them spiritual gifts, neither have they themselves any in virtue of their stations; but Christ Jesus, the Head of the Church, is the giver of spiritual gifts, and with His Divine anointing He gives power; He alone can forgive sin, He only is the Saviour of men. They were all very serious whilst these and other subjects of vital importance were treated upon; that of the mass, confession, absolution, indulgences, etc., were also adverted to. The cardinal came down, and said the Pope would see me at twelve o'clock. He knew that the *courrier* by which I had taken my seat for Florence was to start at one o'clock; but, said he, 'take no thought about that; the

courrier shall not go till you are ready;' he also said that Capacini would be here in time to wait on me upstairs, and that he had provided one of his friends, approved by the Pope, who would, if necessary, serve as interpreter, and moreover be a witness to correct any misrepresentation that envious spirits might attempt to make. I returned to the palace at the time designated. L'Abbé Capacini was waiting for me; we went upstairs, through several apartments, in which were the military body-guard; for the popes are, as kings of Rome, both earthly princes and heads of the church. Thence we entered into the private apartments; the hangings about the windows, coverings of the chairs, etc., were all of brown worsted, or silk of the same color; all very plain. In a large parlor were several priests; among these, the one provided by Consalvi to go in with me to the Pope. One, dressed like a cardinal, but who is the Pope's valet de chambre, opened the door of his cabinet, and said in Italian, 'The Quaker has come;' when the Pope said,

'Let him come in;' on which the priest, who was to act as interpreter, led me in, no one else being present; as I was entering the door, some one behind me gently, but quickly, took off my hat, and before I could look for it, the door was quietly closed upon us three. The Pope is an old man; very thin, of a mild, serious countenance. The whole of his apartment is very plain. He was sitting before a table; his dress was a long robe of fine white worsted, and a small cap of the same (the cardinals have it red); he had a few papers and

books before him; he rose from his seat when I came in, but as he is but feeble he soon sat down again. He had read my reports to the cardinal respecting many of the visits I had made in Rome, to prisons, etc.; he entered feelingly on some of these subjects, and intends to see that the treatment of prisoners and of the poor boys in the house of correction, and various other subjects that I have mentioned, should be attended to, so that Christian tenderness and care be exercised; means, as he said, more likely to succeed to promote reform among them than harsh treatment. He reprobates the conduct of their missionaries in Greece; also the burning of the Holy Scriptures by the priests and bishops in several places; he acknowledges, like Consalvi, that it militates much against the promotion of true Christianity, and is more likely further to darken the minds of the mass of the people than to enlighten them. On the subject of the Inquisition, he said, he was pleased I had seen for myself what great changes had been brought about in Rome, in this respect; that it was a long time before he could have it effected; that he has made many efforts to have similar alterations introduced into Spain and Portugal; had succeeded in part to have the Inquisition in those nations conducted with less rigor, but was far from having yet obtained his wishes. 'Men,' he said, 'think that a Pope has plenitude of power in his hands, but they are much mistaken; my hands are greatly tied in many things;' he, however, expressed his hope that the time was not far distant when Inquisitions everywhere will be totally done away. He assented to the sentiment that God

alone has a right to control the conscience of man, and that the weapons of a Christian should not be carnal but spiritual. The fruits of the Spirit being described, he said that to produce such and for the same end, spiritual weapons should be used. I represented to him what I had beheld in many places in Europe, and the West Indies, of the depravity and vices of many priests and monks, what a reproach they are to Christianity, and what corruption they are the means of spreading widely over the mass of the people. I then stated what is the sacred office of a minister of the Lord Jesus Christ, a priest of God: what the qualifications for that office should be, and who alone can bestow them. As I was speaking on these and other subjects connected therewith, the Pope said several times, on looking at the priest present, 'These things are true'; and the priest's answer was, 'They are so.' Other subjects were treated upon, as the kingdom of God, the government of Christ in His church, to whom alone the rule and dominion belong; that He is the only door, the only Saviour, and that those who attempt to enter in by any other door but Him are accounted as thieves and robbers. Finally, as I felt the love of Christ flowing in my heart towards him, I particularly addressed him; I alluded to the various sufferings he underwent from the hands of Napoleon, the deliverance granted him from the Lord; and queried whether his days were not lengthened out to enable him to glorify God, and exalt the name of the Lord our Redeemer, Jesus Christ, as the only Head of the church, the only Saviour, to whom alone every knee is to bow and every tongue is to confess; that such a

confession from him, in his old age, would do more towards the advancement of Christ's kingdom and the promotion of His glory than the authority of all the popes, his predecessors, was ever able to do; moreover, that thereby his sun, now near setting, would go down with brightness, and his portion in eternity would be with the sanctified ones, in the joys of his salvation. The Pope, whilst I thus addressed him, kept his head inclined and appeared tender; then rising from his seat, in a kind and respectful manner, he expressed a desire that 'the Lord would bless and protect me wherever I go;' on which I left him.

"On returning to the other apartment, my hat was given me, and excuses were made for having taken it away, stating that, as this is done when our Friends appear before the king in England, they thought they could not do otherwise on the present occasion. They also said: 'The Pope must have been much pleased with your visit, for we have never known him give one half so much time to anybody in a private audience nor conversing with them, as he has done with you.' My soul magnifies the Lord, my strength and my help. The work is His, and the glory also! May He bless the work of His own hands!

"The priest who was with me before the Pope was very tender, and has now taken leave of me in great affection. Consalvi met me as I came down from the Pope's apartment. He renewed the expression of his desire to serve me whenever he can; and, in Christian love, we took a solemn farewell of one another.

"I came to my inn to prepare for my journey; it

was a considerable time after the hour at which the *courrier* usually sets off; but when I came to the post-house, I met one of the attendants of the cardinal, who told me that the *courrier* had orders to wait for me; that therefore, I need not hurry myself. I was, however, ready to go."

It was an altogether unprecedented event that a faithful witness for the simplicity and purity of Christian faith and worship should have had this free access to the Vatican and other palaces of church dignitaries. His singleness of aim and purity of purpose, his disinterested devotedness and integrity in the discharge of an apprehended duty, made a deep impression. The poorest of the poor, the most wretched criminals in miserable cells, as well as princes, nobles, and priests, recognised the hallowed sway of his unstriving and holy influence. Opposition was, however, awakened from less liberal cardinals and inferior officials. It is probable that, had he remained much longer near the Vatican, his further progress would have been interrupted. No man is in the Divine order, who *courts* persecution. Providence must interpret God's will.

Travelling night and day, he arrived at Florence on the 11th of December, 1819. His mission in that city of beauty, and afterwards in Leghorn, Venice. Verona, and other Italian cities, was one of mercy.

And here again let it be noted that if Stephen Grellet visited in palaces, and had access to distinguished potentates in an altogether unexampled manner, his main work was among sufferers. Let us note those great

words of the prophet concerning the Messiah: "He shall cause judgment to go forth in truth; He shall not fail nor be discouraged till He have set judgment in the earth." The one prevailing wrong in the earth through all the ages has been injustice. In the days when Mr. Grellet travelled he was unable to follow his Lord in the promotion of judgment and justice, except through the great potentates of the empires he visited; but of him it may be said, as Burke eloquently said of Howard, and at no period of his mission more than when in Central Italy, his object was not to study art or find pleasure in beauty, "but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt: to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries."

CHAPTER XV.

THIRD VISIT TO CENTRAL EUROPE.

IT has been observed that Mr. Grellet's Journal was written to afford information of the way in which God led him, to his relatives and to the Society of Friends, who gave to him their entire and most grateful confidence. It is more the record of his outward than of his inner life. Nevertheless there are glimpses from time to time of what he terms "the exercises of his soul" as he pursued his apostolic career. There would appear to have been prolonged seasons of humiliation, watchings, and prayers before God. When he speaks of being "very low," and "very poor," the reference is clearly to his hours of self prostration. Sometimes, as he entered on important engagements, there were "wrestlings" with God like Jacob's at Peniel, as the patriarch pleaded that the reproach and punishment of his great act of deception towards his father might be wiped away, and whereby in the dawn of the morning, after that night agony, his name was changed from that of a "supplanter" to that of a "prince with God." Sometimes, and more often, there were long and silent waitings on God: silent waitings, when the soul has not even its earnestness and fervor of prayer on which it can rely, but when human

desires and self-will are annihilated, and God becomes all in all. No attitude is more fitted to the creature and more blessed than this. God is on the throne, man is in the dust. In such fellowship the consciousness of a man is opened in a way human philosophy cannot explain; unused faculties of the spirit are then unsealed and directed; man is in sympathy with the Divine love, and is freely controlled by the Divine wisdom.

There were two convictions perpetually actuating Mr. Grellet, and which constantly find utterance in his journal and letters. These were that "the Lord had a seed precious in His sight in these European nations," and that he might do his "share in the great work of refreshing that seed." In Bavaria he found that the persecutions which were instigated by the papal priests were sending the best persons out of the kingdom. He sought out these harassed ones; he testified to rich and poor, to devout nobles and pious peasants, that "plausible ceremonies might be mere pretentions to religion." Not content therewith he records:

"I went to the palace. I soon saw that my prayers had been heard; the heart of the King was opened towards me. I had proceeded but a little way in pleading the cause of his persecuted subjects, on account of their conscientious scruples against the principles and doctrines of the Church of Rome, when the King said he increasingly felt how delicate, tender and important that subject was; I encouraged him to take the precepts of Christ for his rule in the Goverment of his kingdom, and to seek for and act himself under the influence of His Spirit. I made particular allusion to

perlious times in which he had lived, and the deliverance granted him of the Lord. I pressed earnestly upon him the necessity, now especially in his advanced life, to spend his remaining days in the fear of God, and in acts of piety, virtue, mercy and justice, desiring that he may himself obtain mercy and favor of God, and have a well grounded hope that, when he has to lay down his earthly crown, he may be prepared to have it exchanged for one everlastingly glorious. The King was tender. He took me in his arms with affection, and craved that the Lord may grant my heart's desire for him, and bless me wherever I go.

"After this I was with the Crown Prince. I encouraged him to adhere closely to Christ ; to follow the light by which things reprovable in the sight of God are made manifest, for the commission of which the Spirit of truth condemns us. I told him that it is by the Divine Spirit that power is given us to do, or cease from doing, what we cannot in our own will and strength. I left him in a tender state of mind. I then went a third time to the Minister of Finance, and had a solemn parting opportunity with him and his family. I hope that the King and his Ministers, and the Crown Prince also, are strengthened to resist being any longer made the tools of the nuncio of the Pope, their bishops, etc., in the oppression of the pious people here.

"This evening a large number met me once more at my lodgings. Among them was again the young Prince Oettingen. The Lord's power was sweetly felt to be over us. It was a time when solemn resolutions were formed. May they keep their covenants

unbroken. I have several messages from persons at court, who wish me to visit them ; but I believe my work here, for the present, has come to an end. I commend them to God, and the word of His grace, which is very near them. He can do the work for them. All that the Lord's servants can do is to direct men to Christ. He alone is the Deliverer and Saviour."

In the like spirit he went into the dominions of the King of Wurtemburg, and states :

" On coming out of a prison I was met by the Prince Kodalesky, who had been in search of me at several places, to let me know that the King wished to see me this evening ; being then not far from the palace, I went there immediately, though I had not taken any refreshment since breakfast, and I felt much spent by the close engagements of the day. The King was alone, waiting for me ; he knew that I was in Russia last winter, and with his late wife's mother and her brother, the Emperor Alexander, a few days after they received the mournful tidings of her decease ; he continues to feel deeply his great bereavement ; he held me by the hands, whilst large tears rolled down his cheeks. The best proof, said he, that he could give, how much he honored his late queen, and how dear she was to him, was to endeavor to imitate her in her piety and virtue, and also to keep up all her establishments of benevolence on the same footing that she had placed them. He also reverently spoke of the comfort the Lord extends to him, in the assurance that, through His mercy, his dear departed one has made a blessed exchange in passing from time to eternity, so that his

great loss is her unspeakable gain. His mind was open to receive what I had to impart of the consolations of the gospel of Christ, and of the good hope that the Christian believer has, when he shall have fulfilled the days of his earthly probation. I endeavored to encourage him so to live and act as to honor the Lord during the residue of his life, and to promote by his example and precepts, the advancement of the kingdom of Christ, which stands in righteousness, peace, and joy in the Holy Ghost; that, whatever other kings may do, he may resolve to seek peace and pursue it; to be very tender of the consciences of all his subjects, and to rule over them in the fear and love of God. He was very tender, and fully acknowledged the truth of what I said to him. Before I left him, the King asked if I should not like to see his dear motherless children. I told him that their grandmother, the Empress dowager, had requested me to do so. Then he appointed the time of my coming again to the palace, at seven to-morrow evening.

"In the evening I went to the palace at the appointed hour. I found the King again alone. We conversed for about half an hour on religious subjects, particularly on such as pertain to that salvation which is by the Lord Jesus Christ; also on the religious and moral education of the youth in general. The King concludes to send some young men and women to London, to become qualified to introduce here schools on the plan of mutual instruction, and to have the 'Scripture Lessons' used in them, having them printed in German. He again fully expressed

his views respecting liberty of conscience, and has lately acted accordingly. A body of persons had separated, on religious grounds, from the Lutheran Church, and built a meeting house at Kornthal. William Hoffmann, a member of the Legislative Body, is one of the principal men in the separation. The clergy in a body waited upon the King to request him to dismiss William Hoffmann from his public office, thereby to manifest his disapprobation of his conduct. He told them that he could not do any such thing, that he should not interfere with any of his subjects on account of their religious or conscientious views. I told the King that I had heard of those persons; that some spoke much in their favor, others against them; and that I had it under consideration to go and see them the next day. The King encouraged me to go, and to judge for myself. He then asked me to accompany him upstairs to the nursery. We passed through a long range of apartments, all richly furnished. I could not refrain from saying, 'How many unnecessary wants we make to ourselves!' We came at last to the children's apartments,—the two little princesses by his late queen, and her two sons by the Duke of Oldenburg. Mary, the eldest of the princesses, is only three years old, and yet speaks good English, French and German; her sister is only eighteen months old. The King, on presenting them to me, was bathed in tears. On our return from the nursery, he took me through the apartments that the Queen used to occupy. I felt the love of the blessed Redeemer towards him, and endeavored to

encourage him in a faithful adherence to the dictates of the Divine Spirit, and day by day to wait upon the Lord, that he may receive renewed strength to perform the vows that he had made in the days of his distress. He would follow me to the outer door of the palace, and, on parting, desired to continue to have a place in my remembrance and prayers, and that if at any time he could serve me I would let him know. This is a time of gracious visitation to his soul. May the Lord prosper His work with him!

"I am greatly bowed down before the Lord whilst contemplating His power, love and mercy. I behold the efficacy of it in poorhouses and in palaces, among all classes of men of every nation or religious denomination. The works of the Lord in every part of His dominion proclaim His gracious and powerful name."

Thus he went on to Switzerland.

"I visited several serious families, and had some religious service with them."

"I was in several families with whom I had religious opportunities. I had also two meetings: one at the venerable aged Antistes Hess's."

"Geneva, 5th. I was on the road some hours before daylight this morning. On arriving here I was greatly comforted by meeting with my beloved friend, William Allen; he could not obtain a passage from Malta for France, which induced him to come by land from Italy on his way to Paris and London; he has recovered his health. It is cause of much gratitude that we thus meet again. Now we are permitted

to enjoy very sweetly the preciousness of fellowship in our Lord and Redeemer Jesus Christ, and had a refreshing and consoling time together in prostration of soul before Him.

"6th. We visited together several pious persons. In the evening we went to pastor Moulinier's, where we had appointed a meeting. We have felt very tenderly for him and pastor Demalleyer; they have to endure much from several of the clergy in this place."

Completing such engagements among the Swiss, and warning faithfully against the Socinianism everywhere seeking to undermine faith in the Divine Redeemer, Stephen Grellet entered France once more. The same object was still laid on his heart, as he travelled through his native land. In every place to which he came, with beautiful brotherliness and tenderness he sought and strengthened faithful disciples. Among other places he again visited Brives, and writes:

"Brives, Third Month 3th 1820. I am greatly comforted in my beloved aged mother, now above eighty years old. Her mind is clear, and she is green in the Divine life. The Lord Jesus is truly precious to her. I have had some tendering seasons with her and my other near relatives. Some of them now see beyond the priests, and their prescribed forms and ceremonies in religion.

"6th. I had some satisfactory meetings with the persons I visited when here before, and especially with the dear nuns.

"Limoges, 8th. I arrived here yesterday morning. My parting with my beloved mother was truly solemn. It may probably be a final separation here on earth. On bended knees, my soul was very reverently prostrated before the Lord, and I was engaged in putting up my supplications unto Him for her, when, bathed with tears, she also kneeled down by me.

"My distress for this nation, the land of my nativity, is also great. I see blackness hanging over them. The Lord will overturn, till He comes and reigns, whose only right it is. Since coming here, I have had several religious opportunities in the families of such as I mingled with heretofore in religious fellowship, and some meetings of a more public nature. I was also with several of the nuns; two of whom are my cousins, who retain their religious tenderness.

"Paris, 14. I entered this great city with a heavy heart. Darkness and impiety prevail to a lamentable extent. But the Lord has a remnant even here, both among the Roman Catholics and Protestants, who are as a little salt among them.

In the same spirit he came over to England, whither William Allen had preceded him. Let it be noticed, he never assumed any superior knowledge or insight into the gospel of love. The language of the apostle, to Christians at Rome, was his to Christians here: "I long to see you that I may impart unto you some spiritual gift, to the end you may be established; that is [drawing back any supposed air of superiority], that I may be comforted together with you by the mutual faith both of you and me." He tells us in

one place what his message to such was. "I am often reminded," he says, "of the language of Paul: 'Moreover, brethren, I declare unto you the gospel which I preached unto you; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you *first of all* that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures.'"

It would however be a mistake to suppose that his preaching was merely elementary. Dr. C. van Renselaer, the eminent Presbyterian minister of Burlington, New Jersey, where Mr. Grellet had his home, as well as a newspaper of that place, thus spoke of him:

"His gospel preaching was of a character rarely equalled, and probably nowhere surpassed. Its chief characteristic was its wonderful *vitality*. Perfectly free from every trace of egotism, he preached 'Jesus Christ, and Him crucified.' The sufferings of his Lord for the sake of sinful man deeply and abidingly affected his soul. His sermons manifested an extraordinary originality, scope of thought, and spiritual wealth. With demonstration of the Spirit, and with power, he illustrated his subjects with passages brought from various parts of the sacred volume, and which the hearer found presented in a light in which he never saw them before. Holding all mankind as his brethren, his public ministry and prayers evinced his large-minded sympathy with the whole human race,

and his deep interest in the movements among the nations."

Evidences are also furnished of that compassionateness and power to enter into the feelings of others which are the indispensable elements of effective preaching. "A heart of larger sympathy," says one, "I have never known, or one more ready to comprehend and minister unto afflictions which were carefully concealed. Whatever was the sorrow of others, it was a *present* sorrow to him. The irreligious were deeply impressed by the unmistakable halo of good to be felt about him. His was the gentle, kindly and true heart of one who was carefully following Christ."

The wonderful ministry he once more conducted through these British isles covered a wide area. The dawn of the great evangelical revival in England was now beginning, and the quiet power which accompanied Stephen Grellet must have signally contributed to the result. He was at this time in the fulness of his manhood and wisdom. What Gessner says of him a few years later must have been also true of this period. "His noble, simple, yet dignified bearing, and his apostolic appearance made a strong impression upon all." He attended in the north and east of London meetings of Friends, and says, "The Lord very graciously refreshed us together." In Westminster he met the nobility of the west end, and simply records, "It was a quiet good meeting." In Yorkshire he speaks of meetings which "were crowned by the Divine presence." In Ireland he writes of younger members of the society who had been es-

tranged from the Christian simplicity of evangelical truth, and were "again brought under the baptizing power of it." In Bristol he refers to meetings when "the Lord's power rose into dominion." Thus he ministered through these isles with that quiet but irresistible efficiency which marks the best revivals of religion. God's greatest forces in the universe are very silent ones.

Nor were instances wanting of that "discerning of spirits" which continually attended his ministrations. He writes of a visit to a Moravian establishment, when the lady at the head "gave me such a welcome as I could not at first understand, not recollecting to have seen her before, but I found that she had been at the head of the Moravian establishment in Dublin when I visited it. In the course of my religious communication at that time I particularly addressed a young woman, warning her against yielding to the strong temptation which was assailing her; for if she did, anguish and misery would be the result; but if she sought the Lord for help to resist it, He would be her saving strength, and would greatly bless her succeeding days. I knew nothing concerning the young woman, but I could not help thinking my address to her a singular one. Now I am informed that a young nobleman had found means of obtaining access to her, and under fair pretences of strong affection, and promise to marry her, had nearly persuaded her to elope with him. This had come to the knowledge of my informant a very short time before I was there. As soon as I went away the young woman

came to her, bitterly reproaching her for telling me the circumstances; but she satisfied her fully that she had not been with me, except in the presence of them all, and that nobody could have told me about it, since no other person was in the secret; she must therefore consider it as a particular interposition of the Lord to induce her to flee from temptation, and to escape the ruin that threatened her. The young woman resolved, by the Lord's help, to do so; she was enabled to resist, and soon after heard that he who had made such fair promises to her was a profligate man."

From many other like instances we extract the following:

"At Saffron Walden, in the course of his ministry, he felt drawn to speak on the evils of infidelity, when a sceptic who was present was brought under such strong convictions under the Lord's power that he wept aloud."

In Switzerland "a considerable number of serious persons had met at pastor Demalleyer's house. After some instructive conversation, a time of silence ensued. The whole company seemed impressed with the solemnity of it. It was some time before anything was said. Stephen Grellet then addressed the company in a very edifying manner. Whilst he was speaking, a gentleman who was but slightly known to the family, and had never before attended the little meetings occasionally held at their house, entered the room and took his seat by the door without interrupting the stillness, and, it was thought,

unobserved by the speaker. For a while there was no change in the tenor of his discourse, but towards the conclusion he was led to address himself, with increased solemnity to an individual whom he described as being in the greatest danger of committing suicide. After a solemn warning against the fearful sin and its awful consequences, the forgiving mercy of God, the bountiful provisions and the entreaties and promises of the gospel of Christ, and the all-sufficiency of the help of the Holy Spirit, even for the most destitute and sinful, were dwelt upon in such a manner that all present were deeply affected, wondering at the same time why they should be thus addressed. But from that time it was remarked that the gentleman who had unexpectedly come into the room whilst Mr. Grellet was speaking became more serious, and frequently attended the evening services which continued to be held by the little company of pious persons with whom he had mingled. It was not however till many years after that the gentleman informed pastor Demalleyer that on the evening of the meeting he had left his own house, under the pressure of great trials, with the full determination to throw himself into the lake. On his way to it an involuntary impulse caused him to take a less direct course, which brought him to the house of the pastor. He entered it, he scarcely knew why, and, through the Divine blessing, it proved the means of his deliverance."

In the south of France, while addressing a meeting, he was impelled to utter a warning to turn from

rash purposes, and, after the example of the prodigal son, to return to the heavenly Father. He was astonished that in a place where comfort and encouragement seemed needed he should have been constrained to bear such a testimony; but he was afterwards more surprised to find that a son of the devoted and saintly Oberlin had unexpectedly entered the meeting. "He was in the practice of frequenting unprofitable company; he had concluded to go that very night to Strasburg to enlist as a soldier. Hearing of the meeting, curiosity brought him there. The word preached sank deep into his heart; the Spirit of Truth, the faithful Witness, performed His office in him; his purposes were changed, and he spent the night in retirement and prostration of soul before God; so that it might be said of him as of Saul, after the Lord had appeared to him in the way, 'Behold he prayeth.'" Thus the son of Oberlin was kept back from a course of ruin, and a father's prayers were answered.

After the meetings in Great Britain above referred to, Mr. Grellet felt it to be his duty to return to the United States. His presence would be needed there. On the one hand religious troubles would sorely tax the fortitude of American Quakers; on the other, now that the cotton trade, in the general revival of commercial prosperity, would take a new start, the profits of African slavery would provoke a greed and inhumanity which would make the work of all Abolitionists more imperatively urgent. The Journal records:

"Lancaster. John Hustler kindly accompanied G. Stacey and myself to this place, by way of Settle. On the road my mind was engaged in retracing my steps and exercises among the nations I have lately visited; the sore troubles that have attended me, the peculiarity of my religious engagements among the rich and the poor, military and clerical characters, in palaces and prisons, and how my blessed Lord and Master has been with me, His very poor servant, to uphold and help. I was greatly contrited before Him; truly did I say: 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints; who would not fear Thee? who would not glorify Thy name?' Should my life be prolonged to that of the antediluvians, the period thus lengthened would be too short to proclaim the whole of the praise and the glory of my dear Redeemer. Amidst these feelings, however, I remember the Lord's disciples who were telling Him what great things they had been enabled to do through His name. He forewarned them of the sore trials that were impending on them: 'But now I say unto you, let him that hath no sword sell his garment and buy one.' So a sense is given me of the sore tribulations that await me on my return to America. If my dear Lord and Master is rejected and traduced, I, who am but a very poor servant, if I keep my allegiance to Him, must not expect to escape my share of the afflictions of the gospel. My prayer is that the Lord would clothe me with His holy armor of light, strengthen my faith in Him, and preserve me in

patient suffering with and for Him, even though all should forsake Him."

It has been maintained of late that the absence of a high and consecrated life in these times is to be traced to vague and indefinite views of religious truth, and to the fact that the authority of theological systems has ceased to sway this generation. This cannot be doubted. But the predominating cause is in one sentence; Chritian persons have lost conscience as to the imperious necessity of communion with God in the daily reading of Scripture, and by means of private, closet prayer. Herein lay the sources of strength and wisdom in Stephen Grellet. As well expect nature to flourish without God's atmosphere, as for the soul of man to think and feel rightly when out of fellowship with God.

CHAPTER XVI.

FAITHFUL WITNESSING.

MR GRELLET landed at New York August 4th, 1820. He records:—"I met my beloved wife and daughter, who came two days since from Burlington, to await my arrival; and they did not wait long. Our hearts overflowed with gratitude at our being permitted to meet again, after an absence of two years and two months, during which I have travelled about twenty-two thousand miles. Silent and reverent prostration of soul before the Lord was our only language to one another, for some time; then, on bended knees, and with a bowed spirit, thanksgiving, adoration and praise were offered to the Lord."

The ensuing winter and spring were spent in the bosom of his own family, and he adds: "Our hearts are often bowed in much gratitude under a sense of our many favors, and we esteem it a great one to pass now so much time together."

In 1822 he again entered upon an extensive visit to Friends in the United States and Canada. After this, early in 1824, the duty appeared to be laid upon him of a tour through the Southern and slave-holding States. The cruel usage of the slaves lay heavily on his heart. The yoke of slavery was most

oppressive at this time; scarcely a gleam of hope cheered the heart of the few philanthropic men who were enduring bitter enmity from interested men in the North, and whose names were laden with the curses of the South. The attitude of the Southern States in favor of slavery was so pronounced, determined and virulent as to produce hatred and insult against every man who witnessed against the evil. Into this dark region of bondage Stephen Grellet entered. He did so in no temper of angry denunciation; he writes: "I feel for the poor and oppressed descendants of Africa, and not less awfully for their oppressors. In this spirit he went through Virginia, thence into Ohio, and thence through the great valley of the Mississippi, as far as New Orleans. Wherever he went, into whatsoever State or city, this was his testimony, that "slavery and all kinds of oppression were contrary to the law of God, which is one not of selfish cruelty but of human love and mercy." He protested continually against State laws whereby slaves were liable to be imprisoned, and to receive twenty-five lashes if they attended religious meetings. He called this "*wickedness*," and warned the men who "put such wicked laws in force."

In public and private religious meetings he had numerous opportunities of bearing witness against slaveholding. He was again and again told that his mission would lead to a rising of the slaves; but it was not so. A terrible time it was. Slaves on the burning plantation were driven with a cruelty the "dumb driven cattle" did not receive, and on the

auction block were knocked down for infamous purposes. The marriage tie was violated, and the hearts of mothers and husbands wrung with anguish. At some times the slaves would fire on their oppressors; at others scores of them would hide away in swamps, amidst wet and starvation. Happily there were Southern men who acknowledged that the system was the crime as well as the scourge of the land. But it was ever held to be remarkable that Stephen Grellet came alive out of the house of bondage. The writer of these words recalls with a shudder that once, because in Leeds he had seconded a protest against slavery which had been proposed by Mr. Edward Baines, the long-faithful and honored friend of all that is free and noble, he received an extract from a Southern paper full of awful curses.*

It would be difficult to find a more impressive spectacle than that of Stephen Grellet for a whole year pursuing his lone journeys in these slaveholding States, sacrificing comforts and risking life in the in-

* In a later year it is related that on one occasion an eloquent African, a freedman, was declaiming against Southern slavery in a Northern city. But the iron had so entered into his soul, and the prospect of emancipation seemed so far off, as to make his address brimfull of despair. A negress was in the audience. She rose; stood silent; her tall, magnificent figure arrested all eyes; then, as the orator poured forth his hopeless lamentations, she stretched out her long arms, and raising her head and voice cried out, "Frederick Douglass, *is God dead?*" It was as the voice of a Hebrew prophetess, and brought back hope to the heart of the speaker. "Vengeance," says our English proverb, "has leaden feet but iron hands." Its approaches are slow, but it comes at last with crushing weight.

terests of humanity. Amidst the hurry of human affairs the pioneers of the greatest ameliorations are apt to be forgotten; but let posterity at least be just to them.

Other heavy solicitudes were to take possession of his mind, and to claim his attention. A serious division threatened the whole society of Friends. Their grand motto had been derived from their founder, George Fox: "WE ARE NOTHING; CHRIST IS ALL." A true evangelical sentiment had been the salt of their community; by the term "evangelical" is intended a rigid regard to scriptural truth and to its honest interpretation. The Quakers who at this time deviated from the traditional standards of the Friends pleaded indeed that they did abide by scriptural testimony. But it was held that it was one thing to give the full and legitimate force to the words of Christ and His apostles, and another to interpret them in a sense that could never have been dreamt of by devout and intelligent readers who were untrained in the jargon of so-called philosophical schools. The idea was held, by those who afterwards became the seceding party, that the evangelical system was a thing of the past and had become obsolete. The other side maintained that if the evangelical system conserved and maintained vital Christianity, it could never be obsolete; that human nature in all ages remained the same, and that the value of a Divine revelation was in this, that it was a testimony which exactly corresponded with immutable facts and realities in the Divine modes of being and operation. It was strenu-

ously maintained therefore that a professed development of Scriptural truth in the sense of a philosophical and non-natural interpretation of it was in effect a denial of its authority.

A Quaker named Elias Hicks made himself the leader of the party in opposition to the evangelical confessions of the Friends. There came a deplorable secession, into the history of which we cannot enter. Stephen Grellet stood firm, while many wavered around him. His attachment to Quakerism arose from his conviction that it was identical with pure and simple Christianity. This he avowed in all the meetings he attended, and his firmness was a strength to many. Time has justified his action, and it has been demonstrated that the noble and distinguished Friends of later years derived their impulse and inspiration from the candid, unaccommodating interpretation of those evangelical truths at that period assailed. These witnesses have not toned down gospel requirements to an apathetic indifference to the crimes and vices preying upon society, nor have they lowered and accommodated the spirituality of the New Testament to meet the conventional customs and pleasures of the world; nor, again, have they allowed the prejudices of a self-named rationalism to interpret scriptural truth in methods that adapted it to the ever shifting demands of a human philosophy. They have very painfully learnt, since those days, that departure from the evangelical confessions meant, in not a few cases, an inclined plane which led farther and farther from the unambiguous requirements of Divine revela-

tion, until at length the place was taken in the ranks of unbelievers. They have learnt also, and the demonstration has been most valuable, that the purest lives and, during the last half century, the noblest efforts on behalf of freedom, of human rights, of the progress of nations, of the improvement of society, and the salvation of the race, have mostly proceeded from men holding that evangelical faith on the side of which Mr. Grellet at the time of conflict and separation was so decided.

Ten years of his life were occupied in these and other labors. They brought to him, after times of trouble, deep balancings of joy. Years were these, from 1821 to 1831, of sowing, and in the history of America the most fruitful sowing the world has known since apostolic times. He saw the hard capsules of a Calvinistic interpretation dropping off the truths of the gospel testimony, and on all sides and among all churches men multiplying by thousands, whose confession of the Saviour's grace to men was like unto his own. It was therefore natural that his thoughts should be again turned to Europe. There also mighty changes were in progress. Youths who had grown up in the deluge of war that had swept over European kingdoms were now coming to the front as Christian confessors. Their faith and strength had been developed as they could not have been in a time of softness and prosperity. In the British isles the evangelical witness was spreading all along the lines.

In Conformist and Non-conformist churches preaching was intensely fervent, zeal was unbounded, and conversions of men to God were the mark of the epoch.* In France and Switzerland, under a reign of wider liberty, evangelical churches were being formed, and pastors like Vinet, Adolphe Monod and D'Aubigne were increasing. In Italy the old voice of the Waldensian loyalty was sounding from the valleys of Piedmont. In German universities scholars like Tholuck, Hengstenberg and Neander, whose learning and purity of life none could dispute, were courageously avowing the essential truths of vital religion. At such a time Stephen Grellet writes:

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* It is not easy to convey to this generation an adequate impression of the transcendent power, at that period, of the Evangelical pulpit in the established Churches of England and Scotland, and among Non-comformists. It was arousing, teaching, melting and stimulating to the last degree. Such preachers as Thomas Chalmers, the Hon. Baptist Noel, John Angell James, Robert Newton and Henry Melvill, (and these represented many more,) derived their pathos and moving force over the understandings and hearts of men from those distinctive evangelical truths which now in many places are reckoned antiquated and worn out. Nor was there wanting an enforcement of the ethical side of Christianity. The effect that religion should have on the conduct of men and nations was powerfully proclaimed. Congregations would break up, not in a carping, finical and critical mood, but would go home to pray, and would go forth in the world new men. Such a time had its perils. Preachers are drawn into a popular movement who adopt its terms for the sake of its prestige, but who breathe not its spirit. Had it been otherwise, we should not have witnessed the reaction of later years. The restoration of faith can, however, come only from the same positive and unambiguous preaching of the teaching of Christ, and the great themes of apostolic testimony.

"Third Month, 1831. My religious concern to cross once more the seas and to visit Friends in England and other nations on the continent of Europe, in the love of the gospel of Christ, my Lord and Saviour, having ripened to clearness, with the evidence that now is the time for me to make the requisite preparation for engaging in so solemn and important a work, I have set my small affairs in order, and obtained certificates of the Christian sympathy and unity of my friends. My beloved wife on this occasion, as on all preceding ones, freely and with Christian cheerfulness resigns me to the Lord's service. She is uniformly a great encourager to me to act the part of a faithful servant of the best of Masters. We have several times parted, with the apparent prospect of never seeing each other again in this state of mutability, but the Lord, in whose hands is our life, has brought us together again. He may still do so if it be His good pleasure. Into His hands, and to His sovereign will and disposal, we commit ourselves and our beloved daughter, our only child."

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

Oh use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessèd face I see,
Thy rest, Thy joy, Thy glory share."

CHAPTER XVII.

FOURTH VISIT TO EUROPE.

MR. GRELLET was in his fifty-ninth year when he went forth as an ambassador for Christ to the nations, on his last, as it proved, his most extensive missionary journey. One who had knowledge to justify the language writes: "He had now grown grey in the service of the Lord; and the richness of his personal experience gave peculiar interest to this labor of love, and brightness to this work of faith. It was like distributing the well ripened fruit of his autumn life." He travelled through Great Britain, through extensive parts of Holland, through some of the minor States of Germany, through the dominions of Prussia, Saxony, Bohemia, Austria and Hungary, Bavaria, Wurtemberg, Switzerland, France, Spain and Piedmont. Men everywhere declared that their intimacy with him was one of the "brightest episodes of their lives." At Dresden the Prince Regent well described the catholic nature of his mission when he said to him and William Allen, who accompanied him once more over a portion of this journey: "We know how the love of God and good will to men prompts you; that you embrace men of every description, of every religious denomination, rich and poor; that you

go among the most wretched in prisons and poor-houses, and come to some of us in our palaces." In these palaces of princes and in the mansions of statesmen their united testimony, as we learn from their Journal, was that "sin, disobedience to the holy will of God, was the cause of all private and public misery;" and in the abodes of the poor that "Christ Jesus had come to put away and to deliver men from sin, and that to them that received Him He gave power to become the sons of God." This twofold declaration gave not a transient but permanent influence to the labors of the two evangelists. Nothing indeed is more remarkable and noteworthy than this feature of Stephen Grellet's ministry. Like the true high priest of Israel he felt gently towards the ignorant and erring, and at the same time never justified the wicked. He saw that sin, which a lukewarm minister is apt to regard with apathy, is in God's view the cause of unutterable suffering in its effects from man to man, and of inconceivable woe in sundering human relations to Jehovah. The emphatic words of Scripture in reference to the Christian teacher are, that he "turns many away from iniquity," and "turns many unto righteousness" (Mal. ii. 6, and Dan. xii. 3). On the other hand, in Stephen Grellet there was no severity. The lowliness with which he himself lay before God made him like unto the true priest in another requirement. A descendant of Aaron could not on the day of atonement have observed the law which required that he should stand and gaze on the red blood of a bullock of sin offering, and the burnt

offering of a ram, both for himself and his own transgressions, without dealing tenderly afterwards as he confessed and sacrificed for the sins of the people; and Stephen Grellet teaches how we, who under the Christian dispensation are spared this anguish, should nevertheless go as sinners ourselves, redeemed by the Great Sacrifice, to plead with men for their salvation.*

It being perfectly impossible in the limits of this manual to present the *details* of this extensive and laborious European journey, nothing more will be attempted than to offer fragmentary glimpses of its nature in extracts from the Journal. The order that will be followed will be that of the kingdoms visited, but it must not be forgotten that the extracts relate to labors for many weeks and even months in the respective nations visited.

England. "I had many meetings in the dales of the midland and northern counties, and among the colliers and miners. I feel deeply for that class of men; many are their privations and sufferings, as also are those of the poor weavers in the manufacturing districts. My travelling among the colliers was

* In addition to the offering of his own sin offering, washings and purifications for himself, it was required that seven days before the day of atonement the high priest should leave his house and family, and take up his abode in the Temple. Surely this retirement was not only for his own freedom from defilement, but freedom also from that spirit of routine, formality and unfeelingness, to which, above all men, ecclesiastics are liable. The seclusion would go to assist that "compassionateness" which was the high priest's main qualification. (See Heb. v. 2.)

attended with danger in many places; for the men had 'turned out,' as they call it, refusing to work unless their wages were advanced; and they were under excitement, increased by the want of the necessaries of life to support their families; some of them were driven to acts of desperation, so as even to attack travellers on the road. We however passed on unmolested, and had some large meetings in those very districts, where the people behaved well. I endeavored to impress upon them the fear of God and the love of the Saviour, and the duty of living under the influence of the peaceable spirit of the gospel of Christ."

"We had several public meetings, and others among Friends generally, through Devonshire and Cornwall as far as Falmouth. Some of these meetings, held among the lead mines were very interesting. Vital religion has progressed among many of these people since my first visit to them. The education of the children has, by the Lord's blessing, contributed to the moral reform of the parents. Great brokenness of spirit has sometimes appeared to extend over the large company collected. May the Lord bless His work among that people and everywhere. The dear Redeemer saith, 'My Father worketh hitherto, and I work,' and it is a marvellous work."

Rotterdam, 16th. "Early this morning we made a satisfactory visit to the Baron Makey, Director of the Post-office; he is a spiritually minded man; he believes that the Spirit is one of the blessed gifts of the Redeemer; therefore the more highly he values the

Gift the more also he loves and reverences the gracious Dispenser of it. We were afterwards with the Baron La Deboar, who is a useful and benevolent man. The two clergymen we were with yesterday, having heard that we were here, came to meet us again, bringing with them the clergyman of the Dutch Kirk: they seem to wish to be in our company, not for disputation nor to enter into controversy, but to inquire into some of our Christian principles: we had an opportunity of setting before them our views of the nature of pure Christianity, and the qualifications for a minister of Christ. We forwarded to the quarantine on the little island a parcel of Bibles and Testaments, in several languages, for the use of those who may yet come there. We also visited and had religious opportunities in their prison and schools; in one of these for the poor there are about one thousand children.

"We came to Amsterdam on the 18th, and visited the Infant School, supported out of the interest of the residue of the money proceeding from the share of John Warder in the prizes made during the war by a vessel in which he was concerned.* They have now

* Before his removal from England, the late John Warder, of Philadelphia, had a share in the ship *Nancy*, which, without his knowledge or approval, was armed by his partner who was not a member of the Society of Friends. During the American war, Holland being one of the allies of the United States, the *Nancy* aided in the capture of a Dutch East Indiaman, on her homeward voyage to Amsterdam. From the nature of the cargo the prize turned out to be a rich one, and John Warder's share of the proceeds amounted to a considerable sum. To apply to his own use money so

upwards of sixty children in that school. The building purchased for the purpose is a convenient one, and the matron, under whose especial care it is placed, appears to act as a mother and a Christian towards those young children. Our testimony against war is exalted through this act of justice and benevolence. Many persons come to visit the establishment."

"We went to Eidinghausen, a village where several persons that profess with us reside; we visited them in their families, and had a meeting with them. The people there live, some might say, in ancient simplicity; under the same roof are the dwelling house, the barn, the cow house, the stable for horses, and their pigs, also the places for other live stock, fowls, etc. The part occupied for the dwelling is at the

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obtained was felt to be inconsistent with a faithful support of the Christian testimony against all wars and fightings, and restitution of the property an obvious duty. But in the midst of international hostilities it was no easy matter at once clearly to ascertain the parties justly entitled to it. Under these circumstances John Warder ultimately placed the amount he had received upon trust for effecting the restitution when practicable. Both before and after the termination of the war, efforts were made to find out the real owners of the property, and, as far as possible, it was restored to them; but some could never be traced. Being originally derived from Holland, it was finally thought most in accordance with strict justice to appropriate the unclaimed residue to Dutch purposes. The result was the establishment and support of the infant school alluded to at Amsterdam. The citizens, appreciating its value and the character of its origin, have called it "Holland's Welfare," the name borne by the captured vessel, and by that name it is still recognized in their list of public schools. A large number of children have been taught in the institution. It was the first of the kind in Holland, and now similar ones are very general in that kingdom.

farther end of this large building, which has no chimney, so that the smoke makes its escape as it can from the sides or the roof, which is thatched with straw. We had a meeting in one of these places; it was largely attended by the villagers. It was a novel sight to us; we had on each side of us horses, cows, calves, sheep, etc.; but it seemed as if a total silence was spread over all these, as well as over the large company collected. I believe that during the whole time of the meeting, none of the lowing of the cattle the bleating of the sheep, nor other noise was heard, though before and after the meeting they were pretty loud. Some of the dear people appear to have been much sheltered from the corruption prevailing in the world, and also to have minds acquainted with the power of redeeming love. We were sweetly refreshed among them. Here reside persons who, for the maintenance of our Christian testimony against war and bloodshedding, have suffered grievously."

"Came to Brunswick. Here I found, in the landlord of the hotel at which we put up, a Frenchman, who came from the vicinity of Limoges, the place of my nativity, and who, like myself and others of the nobility, emigrated to Germany in the year 1791. We were together in the same army; he continued in it after I left. The division of the army he was in was first sixteen thousand men strong, but it was so recruited from time to time that he says they lost about fifty thousand men in that bloody war, and there was but a handful left at last. He was delighted to see

me. He has a large family, and has made a handsome estate. I endeavored to urge upon him the gratitude with which his mind should be clothed before the Lord, who, in such mercy and compassion, has preserved his life to this day, even when he beheld thousands fall around him, and had also to contemplate the great religious insensibility that was manifested by many of his companions. This was such that, whilst their advanced posts were so near those of the French revolutionists that, though they could not see one another because of the darkness of the night, they could distinguish the sound of voices and therefore spoke to one another only in a whisper, yet even then they were so intent on card-playing that they did it by the aid of glow-worms. They held these in one hand and the cards in the other, now and then laying them aside to fire upon the enemy in the direction of the voices, whilst they were fired at in return; though now and then some were killed, yet others would readily take their places, and continue the game! O the cruelty, the depravity, and the wickedness that war brings with it! it baffles all attempt at description."

Prussia. "By appointment we visited this morning the Prince Wittgenstein; he is the King's prime minister; he received us with kindness and openness. We imparted to him several subjects that have rested with weight on our minds since our coming to Prussia, which we wished to be brought before the King for his consideration, and which the Prince has a full opportunity of doing, as he is daily with the King.

We met there General Boye, who was with us yesterday at the Major-General Rudloff's. From conscientious motives he has retired from a military life; he accompanied us in a visit to the prisons and to the hospitals for the prisoners. In one of the prisons we met with about one hundred and fifty Jews, who composed a band of robbers, linked together, but scattered over various parts of this kingdom. The prisoners are numerous; this is owing to the very slow process with which the laws are administered, which is a great injury. There are not any public executions; we are told that no life has been taken in this way since 1819, and they have no place abroad to which they can transport their convicts.

"At the suggestion of the Prince Wittgenstein, we went to see Köhler, minister of the interior. The Prince said that he might be of service to us in promoting our views for the better treatment and accommodation of the prisoners, whom we had found crowded in small apartments, badly ventilated, so that the air is rendered very foul. We also thought that their ration of bread is too small, and the quality of it bad, so that their countenances bespoke their suffering condition. We hope now that relief in these respects will be extended to them, and that by a more speedy administration of justice the number of those so confined will be considerably lessened.

"Baron von Schilder, grand master of the court, accompanied us to the old palace, where the Crown Prince and the Princess Royal, his wife, reside. We were immediately introduced into her private apart-

ments, where she received us, accompanied by one of her attendant ladies only. She is the sister of the present King of Bavaria, and remembers me when, some years since, I visited him and her father, who was then living. She made some apology for desiring to see us, but wished to obtain correct information of our views respecting Divine worship; also respecting prayer, the ministry, women's preaching, the influence of the Divine Spirit on the heart of man, etc. Soon after she began to make inquiries into these interesting subjects, the Crown Prince, her husband, came in; he said he had succeeded in putting off his journey into Pomerania for a few hours, and availed himself of them to be with us. As he speaks good English, dear William Allen had a full opportunity with him; and I proceeded in French to answer the inquiries of the Princess, which appeared to proceed from a mind under religious exercise, and seeking after the Truth. This desire after the knowledge of the Truth began when I was at Munich with the King her father, and the Crown Prince her brother. She had also heard of the religious meetings I then had, which were attended by many of the people at court. Here again, by the Countess Von der Gröben and others she hears much of the doctrines held forth by Gossner, and the seasons of silent retirement that they have with him. I drew her attention to the teachings of the Divine Spirit, who is ever near the believer in Christ, to direct and instruct him, to help us under all our infirmities, and to comfort us under all our trials. Her spirit was very tender. The conversation then

became more general with the Prince, particularly on the subject of liberty of conscience. He promised us to use his influence to promote this, and he hoped that the cruelties exercised by military laws against our Friends, or others, would never be enforced again. After a time of solemn silence, feeling my mind constrained by the power of gospel love, I imparted to them my soul's concern for them, that they may so live in the fear of God, and maintain the faith in our Lord Jesus Christ, that after witnessing the blessing of preservation from the many snares and temptations attending their high stations of life, they may, through the redeeming love and mercy of God in Christ Jesus, become heirs of His everlasting salvation.

"On parting the Prince said that he regretted he could not be longer with us; that the King, his father, regretted also that his bodily indisposition prevented him from seeing us, remembering the visit that we both had made him when he was in London, and that he would not fail to impart to him what we had said, especially on the subject of liberty of conscience and the severity of the military laws, which, though not enforced at present, yet are not repealed. We told the Prince and his Princess, that they must expect themselves to have tribulations, if they were sincere in their desires to live a godly life in Christ Jesus; for if a man will please the world he is at enmity with God; further, we told them that, if they were true in their desires to be found followers of the Lord Jesus Christ, they must not stumble at the cross, but follow

Him in the path of self denial. We parted from them in Christian affection."

Halle. "This evening the Lord sent us comfort, blessed be His name! by a visit from F. Tholuck, who is one of the professors at the University here, but a man of a totally different spirit from the generality of them; he is a full believer in the dear Redeemer, in all His offices, according to all the great truths revealed to us by Divine inspiration, and contained in the Holy Scriptures. In opposition to his fellow professors, he teaches these faithfully, in his chair as a professor, and from the pulpit also as a minister of Christ, and he adorns his doctrine by a consistent life. He is well versed in and teaches the oriental and many ancient languages; but, so far from assuming anything because of his attainments, meekness and humility are his covering. He has an arduous path to tread, but the Lord supports him amidst his numerous difficulties; his enemies, like those of Daniel formerly, can find no occasion against him, save concerning the law of his God. He has from two to three hundred young men, steady attenders at his lectures at the University. He has the consolation to hope that every year from thirty to forty of these young men go from the University to various parts of Germany, thoroughly established in sound Christian truths, giving evidence also that they love the Lord Jesus Christ in sincerity."

Prague. "We found about six hundred prisoners in the prison. They carry on there a variety of trades, Even this year, during which the labors of the prison-

ers have been much interrupted, they think that their receipts will exceed the expenses by fifteen thousand guilders. These prisoners generally wear heavy irons, and are kept under severe discipline. We saw in one prison one hundred and fifty women under heavy irons also. It is the first time that I have had such a painful sight."

Austria. "We had engaged to take tea this evening at the Baron D'Escheles', whose residence is four miles out of the city, and very near to the palace of the Emperor. We expected to be with the baron's family only. Great therefore was our surprise when we found ourselves in the midst of a numerous company, mostly of the nobility, who, it appears, had been invited on our account, but entirely unknown to us. It was an opportunity that we could not have obtained by efforts of our own, for the police are so strict that we could not appoint any public meetings. We are well aware, also, that we are most strictly watched, for even the valet-de-place, who is the servant that attends upon us at the inn, or who goes out with us to show us the way to the places we visit, is an emissary of the police; they contrive to place such over every stranger, that all their movements may be closely watched. The whole of the company spoke French; our communication with one another was therefore without an interpreter, on my part at least; we were for awhile engaged in answering the inquiries made by some who collected about us for the purpose, but after a time way was made for our having a full opportunity to proclaim before them all the

glorious gospel of Christ, the King of kings and Lord of lords, the Head of the Church and the only Saviour; we told them that He only can save from sin, and if those who wish to try to enter His kingdom by any other way than by Him who is the Door are accounted in the Scriptures but thieves and robbers, how much more are to be accounted as such those who assume the power to open or close that door, at their pleasure, to others! We directed them to Christ, who is the Way, the Truth and the Life, without whom none can come to the Father; finally we commended them to God and to the word of His grace, which is able to build us up and to give us an inheritance among all them which are sanctified. Great seriousness prevailed over the whole assembly; the doctrine was new to many of them, but the faithful witness in their own hearts brought home the conviction that it was the truth as it is in Jesus; therefore no objection was raised by any one. Our spirits have magnified the Lord for His great goodness in thus making a way for us to proclaim His great name as the only Saviour, in a place where we seemed to be hedged in on every side.

"The next morning the Prince Esterhazy sent his travelling carriage to us, as agreed upon; it is a light but very plain vehicle; we had post horses put to it, but we were much surprised when at every station on the road where the horses are changed the postmaster refused to receive any money; to this effect orders had been sent from the Prince, to whom or to his father that tract of country as well as the post-horses be-

long. But we were much more surprised when, arriving at Eisenstadt, where we expected to find a village only, and where the Prince had told us we should find some kind of shelter and plain simple food, we were driven to the Prince's chateau, a spacious palace, and his steward, to whom information had been sent of our coming, was waiting for us and had dinner prepared. At first we thought that surely there must be some mistake; but the steward, to remove every such apprehension, showed us the directions he had from the Prince to have us accommodated in the palace, and also to facilitate our going to different villages or places that we might wish to visit, and to supply us with horses for the purpose out of his stables."

Munich. "We were comforted with the young Baron Freyberg and his tender spirited wife. They appear sincere in their desire to serve the Lord. One of the King's ministers had been twice with us. He is one of those that I mingled with during my former visits here, and who continue to evince a love for the truth. The Prince Oettingen Wallenstein came this evening to our inn, where it was thought we might be more privately with each other than at his palace. We spent about three hours together. His Christian protection of those Roman Catholics who have seen the errors of popery shelters them greatly from the persecutions they would otherwise be subjected to. Several of their priests and nuns continue to make public confession that the Lord Jesus Christ is their only hope of salvation, and that they consider and

acknowledge Him as the only Head of the Church; there are also many of the people who turn away from popery. The Prince, understanding that we proposed to visit some of the villages on the Donau-Moos marshes, where many persons have been convinced of their former errors, has not only encouraged us to go there, but has also sent for the Baron Baader, who speaks good English, to accompany us there and act as our interpreter. Previous to our separation, we had with the dear Prince a contriting religious season. He was greatly broken in his spirit. He hardly knew how to part from us. He took us several times in his arms, with tears in his eyes. May the Lord strengthen him by His grace, and preserve him faithful to His Divine will unto the end! My spirit is reverently bowed with gratitude before God, in being now permitted to mingle again with a few among the poor, and those who have their dwellings in palaces, whom He has rescued from the corruptions that are in the world, and whom He enables to approach His sacred presence with broken hearts and contrite spirits."

Strasburg. "I left on the 14th for Ban de la Roche, the former residence of Oberlin, that humble but great man, and dignified useful servant of the Lord, whose works continue to proclaim his love to God and man. I came thirty-four miles to Foudai, where resides Le Grand, the particular friend of the late Oberlin; he is solicitous that the useful institutions formed by him should be conducted on the plan he designed. Le Grand has two sons, who with their wives and

families reside on the same premises with him; they carry on an extensive manufactory of a variety of tapes; it was one of the plans of Oberlin to procure employment and the means of an honest livelihood to the numerous inhabitants of a poor and stony land. Immediately after my arrival Le Grand very kindly sent messengers to the several villages on these mountains, with the information of my intention to have a religious meeting with them that afternoon, to be held in the central village where Oberlin used to reside; his house there is at present occupied by his son-in-law, who has succeeded him as pastor. Accompanied by Le Grand I went there, and was much pleased on meeting with faithful Louisa, who was the right hand of Oberlin in promoting the religious, moral, and literary education of the inhabitants of those mountains. She is now aged, but still active; every week she takes her walks around the villages, visits the schools, the sick and the afflicted, imparts religious instruction to the young people, and performs her labors of love as needed, and as her way for it is open. She has trained several mistresses who are engaged in the schools; she introduced me to some of these, whom she calls her fourth generation. Oberlin's daughter is a pious woman. Before the hour at which the meeting was appointed the people were seen running down the rocky mountains, and collecting in great numbers; it reminded me of what I saw several times when on the island of Hayti; they came from four to eight miles, though the notice was so short. The meeting was held in their place

of worship; the word of instruction, comfort and encouragement was given me to preach among them."

Geneva. "Yesterday and to-day I was engaged in visiting the prisons and some valuable and useful institutions. One is for old men; great care is bestowed on their bodily comforts; each has his separate, clean chamber; everything that might tend to disturb the mind of an old man is carefully avoided, and in the most tender and gentle way opportunities are watched for to bring their minds to Christ, and to stir them up to make use of their few remaining days in preparing for another life. I had some interesting and satisfactory religious services in several of these places.

"I dined at Mary Ann Vernet's, where various branches of their families were present, also her widowed daughter, the Baroness de Staël. We had a contriting time together. They keenly felt the loss of a valuable pious relative, a son of Mary Ann's; but they bear it as Christians. In his attempt to save the life of another person from a building that was on fire, he himself fell a prey to the devouring element. The dear youth had for many years past devoted himself as a nazarite, to serve the Lord, and he died while evincing his love to man. I was a good deal with him in my previous visit here, and I loved him in the truth."

Pignerol, Piedmont. "I had a solitary but very pleasant ride, for my blessed Master was with me; my soul was contrited under a grateful sense that He has, in a marvellous manner and in great condescending mercy, kept to this day His covenant with me,

though on my part, with shame and confusion, I beheld how frequently I have broken my own covenant with my Lord God and Redeemer. He has enabled me to renew it this day, and to anoint the altar with many tears; may it prove to be an everlasting covenant, never to be broken! My soul also was poured forth before God in supplication for all whom I have visited and labored with in the work and love of the gospel, in various parts of America and in these European nations. The remembrance also of the thousands that have been slain on these mountains and in these valleys for their love to Jesus, and their faithfulness to His testimony, has been feelingly and solemnly before me. I beheld how many of these have joined that innumerable company who have come out of many tribulations, and stand now clothed in white before the throne of God and the Lamb, having harps in their hands.

"I met here Colonel Beckwith; he lost one of his legs at the battle of Waterloo, and now endeavors to devote his time to acts of benevolence; this is the third winter he has spent among the Waldenses; he has been useful in promoting, and in assisting them in the building of schoolhouses, and in having schools for the girls separate from the boys. He also endeavors to introduce amomg them the manufacture of a variety of articles, the materials of which are of small value.

"I went to most of their villages, and visited their schools; at Bobi I was pleased with one for girls; it is conducted by a pious widow, who en-

deavors to train up the young plants under her charge in the fear of God. I found religious tenderness among the parents and the children in several places; most of their pastors also appear to be conscientiously concerned for the spiritual welfare of their flocks. These visits were fatiguing, for I had to perform the journeys mostly on foot; the snow was deep; and the rough paths on the high ground being covered with ice rendered walking laborious. This was particularly the case in going up the mountain to Angrone. It is in that valley, and on that mountain, that many battles were fought during the wars of extermination waged against the Waldenses at the instigation of the Papists, whose armies were accompanied by the inquisitors. Many of these poor unoffending people, who escaped the edge of the sword, were burned by the Inquisition."

France: Brives. "I find my beloved mother in a very tender state of mind, green in old age. Her heart seems to be full of love to the dear Saviour. She appears to be weaned from a dependence on the priests or outward observances. Her heart is fixed, trusting in the Lord alone. It is rare to meet with any one at her advanced age who retains such bright mental faculties."*

* Three years after this, Stephen Grellet received the affecting intelligence of the decease of his "beloved and honored mother," an event which was communicated to him in a letter from his brother Joseph, who, with many of her descendants, was present on the peacefully solemn occasion. She was in her ninety-fourth year, and it was a great comfort to Stephen Grellet to think of her as "full of love to the dear Saviour,

Paris. "We breakfasted this morning, by invitation at the Duke de Broglie's, prime minister here. The Duchess's sister, the Baroness de Staël, with whom we both have long been acquainted, is here also at present. They both are pious women. Guizot also, another of the King's ministers, was with us at breakfast. I had wished to see him, and thus an opportunity was given me to represent to him the sentiments contained in some of the books used in the public schools, which are not in accordance with pure Christian doctrine. He promised to attend to this. He stated also that he has taken measures to have the New Testament introduced in all the public schools, for which purpose he has ordered an edition of forty thousand copies. He meets with no obstruction to it from the bishops, the greatest is from some

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weaned from a dependence upon priests or outward observances, with her heart fixed,—trusting in the Lord alone." From one of her letters to her son Stephen and his family in the United States the following is extracted:—"What delight thy letter gave thy mother, my tenderly beloved son! After many dangers thou art at last restored to thy fireside, to thy dear wife and child. What thanks should we render to the Lord! I had received thy letter from England. Thou left me in great anxiety, but not on my own account,—that troubles me the least. But other trials awaited me, and I have needed to recall to my mind very often thy tender advice, to bow in entire submission to the will of the Lord, and, as thou hast told me, to be fully persuaded that our crosses and our afflictions are given us by the hand of the tenderest Father. Always remember me before the Lord. When I call to mind thy patience, thy resignation, thy advice, I feel strengthened. I wish you, my dear children, the Lord's blessing. Remember me in His presence and love, as she loves you, your mother.

GRELLET."

of the priests. After he and the Duke had retired to go to the Chambers, we had with the two sisters a precious opportunity; they know the language of the Spirit. The Duke, wishing to have more time with us, pressed us to take a family dinner with him to-morrow. In the afternoon we had religious opportunities with several persons, both Protestants and Roman Catholics."

Spain. "This morning at eleven o'clock we went, as appointed, to the Count D'Ofalia's; he manifested great freedom in conversing with us on subjects of benevolence and piety, on the distribution of the Scriptures, and the state of religion in Spain, which he acknowledges to be very low; he told us that he was yesterday with the King, and spoke of us to him; he informed him also of our intention to visit their prisons and other institutions; the King directed that an order for our admittance to any place we may wish to visit should be made out in his own name; he also requested that we would furnish him with any remarks we may make in these visits. How remarkable that the Lord should thus set an open door before us, in places where, but a very little while ago, anarchy prevailed, streams of blood flowed, and the prisons were crowded with innocent victims. We are told that, in some parts of this nation, the tyrants in power, after putting some of their victims to a cruel death, made out bills of the expenses attending the execution, which they obliged the mournful widows to pay!

"We visited several of their prisons, the orphan and

poorhouse, also the foundling hospital, which is a large establishment; they admit yearly from eleven to twelve hundred children.

"In the afternoon we had a meeting at Sir Stratford Canning's, with his family and a few others. They appeared to appreciate the privilege of waiting on and worshipping the Lord. In the evening, our meeting at the American ambassador's was pretty numerously attended. A number of Spaniards were there; some we had not seen before; as they all understood French, I needed not the help of an interpreter. Dear Allen attempts at times to speak in French also. Some of these services are attended with deep exercise. How wonderfully adapted are the great and important truths of the gospel to every condition of man! We had a solemn meeting. Several parted from us under much seriousness.

"We were occupied great part of the last two days in preparing a report, to be laid before the King, of our visits to the prisons and other institutions: the state in which we find them, the abuses which exist, the causes which lead to the commission of many crimes, and the remedy which we submit for consideration."

"We went to the palace about the time appointed; the Duke of Aragon received us with much civility; they had even removed the military that almost always stand about the palace. The Duke brought us up the great staircase into a spacious hall, where the King's immediate attendants were in waiting. The Chamberlain soon brought us into what appeared to

be the court room; we saw nobody at first, but very soon a plainly dressed person and a lady came towards us, holding a little girl by the hands between them. We did not think they were the King and Queen, till I observed her features, which reminded me of a portrait I had seen of her, and I queried, 'Is it the Queen before whom we stand?' 'Yes,' she replied, 'and this is the King, and here is our young Princess,* our eldest, two and a half years old.' We soon explained the reason of our embarrassment, for we did not expect that the King was well enough to be out of his chamber, and feared that his standing would be too great an exertion for him; but they declined sitting down. After some remarks respecting our visits to their public institutions, we answered their inquiries on several subjects relating thereto, in which the Queen took part with interest. This led to subjects of a religious nature, and an inquiry into our Christian testimonies and practices; under a sense of the Lord's power and love, I uncovered my head and proclaimed to them, as the Lord through His Spirit gave me, the word of reconciliation, of life and salvation through faith in Christ. I felt much for the King under the severe trials that have attended him, and the remarkable manner in which his life was preserved within the last few months, whilst from his illness he was in a state of stupor, and the prevailing party urged the physician to have the *post mortem* examination made, though he protested he was not dead; it was at that very juncture that the Queen's

* The present ex-Queen of Spain, Isabella II.

party obtained the ascendancy and the King's life was preserved. In the course of my communication I alluded to Nebuchadnezzar, and remarked that the King had, like him, been driven out of his Kingdom (having been sent a prisoner to France by Buonaparte), had endured many afflictions and humiliations, but now the Lord had restored his kingdom, and had instructed him to know that it is by Him that kings reign and princes ought to decree justice. As I went on, the King queried, 'Who is this King Nebuchadnezzar?' The Queen at once explained to him in what part of the Scriptures he would find it. Then I expressed my earnest desire that, like him, he may honor the Most High, by breaking off his sins by righteousness, and his iniquities by showing mercy to the poor, with Christian faith and confidence asking of God to give him wisdom and knowledge, to go out and come in before the people so as to glorify His name. We also entreated the King to mark the last years of his reign by acts of clemency and of piety, and the noble deed of giving to his subjects full liberty of conscience, not doubting that they would thus be crowned with the Lord's blessing, and that, finally, his earthly crown would be exchanged for a heavenly one. Both the King and the Queen were serious, and on parting gave evidence of kind feelings towards us. They both speak good French; therefore, all that was communicated was in that language; none were present except them and ourselves.

"From the palace we went to dine at Sir Stratford Canning's; several persons came in afterwards, with whom we had a time of religious edification. Oh

what a consolation thus to find among those who occupy high stations in life a few who walk in the lowly path that Christianity calls us into. We took an affectionate farewell of this interesting family."

It must be understood that the foregoing are merely selections from the Journal of Mr. Grellet, and only intended to serve as specimens of unceasing labors day by day in these various countries, and which were continued for the space of three years. Everywhere was he faithfully seeking to follow the Spirit as his Guide. The selections have not included his references to natural scenery, which are more numerous and glowing than at an earlier period. Otherwise the labors thus unremitted were like those that had gone before. His was a mission to sufferers. It was his to carry everywhere the spirit of Jesus, who carried Himself with lowliness to all men. It was his everywhere to make lighter the heavy bonds of prisoners; to impart to the little children in foundling hospitals and poorhouses the elementary truths of that gospel he loved; to bear witness among rulers and princes on behalf of the benevolent sentiments which Christianity should inspire; to encourage faithful servants of Christ, and to assist in lodging that living seed of truth in the heart of humanity, whose blossoming and fruits are now preparing a way for the coming of the Lord.

The last meeting Stephen Grellet attended is described. It was in London, at Devonshire House, during the Yearly Meeting; when he had an opportunity fully to relieve his mind, and his communication was very remarkable, rising brighter and brighter

towards the close; Elizabeth J. Fry followed in supplication, and there was a very solemn feeling over the meeting. Afterwards, in the concluding sitting of the Meeting, "when the business was over, he again rose and delivered a parting exhortation, which was remarkably solemn and impressive; to some he addressed the language of warning, and he had sweet encouragement for the aged and for tender, visited minds; and in the silence at the close there was a deep feeling of solemnity, and the Great Head of the Church, having granted some precious seasons, was pleased to confirm the faith of His servants in Him." It is added, sorrowfully, by William Allen: "Dear Stephen Grellet was with us for the last time; he spoke in a remarkable manner; it was indeed a faithful communication. Several Friends were with us at our lodgings, and before we separated we felt the drawings of the Father's love, and, after a time of silence, Stephen knelt in supplication. It was a favored opportunity. We afterwards walked to Bishopsgate street, to John Hustler's lodgings, and then I took a leave of him."

Mr. Grellet arrived at Burlington, New Jersey, in July, 1834. He had travelled during this last European journey above twenty-eight thousand miles. His first act was to unite with his wife and daughter in ascribing thanksgiving and praise to the Lord. After this William Allen writes: "I had a sweet letter from dear Grellet since he reached home; he is in the full enjoyment of his dear Master's peace, and his heart is filled with love to all those among whom he has labored."

CHAPTER XVIII.

THE CLOSING YEARS.

IT was the desire of Dr. Thomas Chalmers that the seventh decade of his years should form the sabbath of his life. The prayer was granted. In Stephen Grellet's history there were such two sabbatic periods; and in his case as in that of Chalmers there was the further fulfilment of the promise, "they shall bring forth fruit in old age." These twenty years were passed by him at Burlington, New Jersey. A newspaper of that place recorded of him after his decease: "As a citizen among us we may safely quote the Scripture language of St. Paul, 'ye are witnesses how holily, justly, and unblameably he behaved himself among you.'" The paper spoke also of his "gentle, kindly, true heartedness," of his "shining foosteps," and of the "unmistakable halo of good to be felt about him." Another record bears witness of his "cheerfulness blended with a quiet unassuming dignity," of his "courteousness and affability;" "his look was love, his salutation peace." The Lord has often granted to not a few of His ministers to preach in their last years by their lives, when their voice was no longer heard as heretofore.

Thus those last twenty years were passed. His

mind continually dwelt in perfect peace. He was increasingly alive to all the beauties and enjoyments of life; but his aspect was so serene, his demeanor so tranquil, his tones so affectionate, as to bespeak the habitual consciousness of the Divine presence. He knew what suffering was, for a painful malady was upon him. But he remarked: "My Saviour is my joy, the rock of my strength, my song, my hope for ever and ever. He who gives strength to suffer gives love also to endure." "By night and by day my dear Redeemer and His Spirit are near me. In my sleep, in my waking hours, the thoughts of my heart are towards the Lord, and sweet and refreshing." He spoke also of his intercessions in the night seasons for those he loved, and whom his sixty years' ministry had embraced, and which were often "pleasanter than even sleep."

During most of these twenty years he regularly attended the Burlington meeting on the Lord's Day; he frequently travelled far to be present at the Friends' Yearly Meetings in different Northern States; he kept up an extensive correspondence with Friends in Europe, and as opportunity offered engaged in witnessing for the Lord Jesus in every Christian communion. Years after, men recalled his wise and powerful words as he preached on such passages as "Joy in believing," "Where is your faith?" "I am ready to be offered," and "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort

them which are in any trouble by the comfort wherewith we are comforted of God." The old charm of sympathy, tenderness, reality and "vitality" was with him to the last. Men also remind themselves to this day of his public prayers, so humble, benevolent and fervent.

The end came in the autumn of 1855. As it approached, he said with a radiant smile: "My heart and my strength faileth, but God is the strength of my heart, and my portion for ever." There was severe pain; but the language of heart and lip was that of Him to whom his eye was ever turned, "Not my will but Thine be done." He presented the petition that the pain might be relieved before the final emergency. The prayer was answered; the pain ceased. In full possession of his faculties, and with the light and peace on his face of one who was resting in cloudless communion with his Saviour, and without "tasting death," his spirit passed away to join the glorified companies of the immortals.

A distinguished statesman, himself a Friend, spoke on one occasion of "the small and inconsiderable sect of which I am a member." Had all larger sects been as anxious as that of the Quakers to do justly, and to make that their end which was the end of Christ's work and ministry—the relieving of the sufferings, and the perfection of humanity, a very different world should we have had to live in to-day.

If now the Society of Friends has ceased to augment

in numbers, let them know that not only have most of the humane principles they have advocated triumphed, but many also of their customs have been adopted by other evangelical Protestants. Once they stood almost alone in their testimony against an exclusive ministerial caste in the Church. Now their principle of recognizing the preaching gifts of laymen is all but universally adopted. The danger at present is that of not guarding, as they have done, the liberty of prophesying. But in these days lay evangelists are ungrudgingly honored, and among Christians in the two hemispheres they are often held to be among the ablest preachers of the gospel. Further than this, that recognition of the public service of woman in the furtherance of the welfare of men, which once was almost peculiar to Friends, is now a mark of the Christian community generally. The inconsistent sneer of worldly persons who can listen with approval to the public and solo singing of women, and to their favorite actresses, is no longer allowed to support an objection to the public advocacy of women on behalf of what is pure and merciful. There was a time when "silent waiting on the Lord" was a custom almost exclusively confined to the Friends. Such silent seasons for individual petitions, and for that "contriting" and "tendering" which Stephen Grellet counted the sign above all of the Spirit's presence, are now far from unusual in Christian assemblies. It may be added, the political purpose of the Friends to take part in making straight the crooked ways of the world, and making plain its

rough places, is, in these last years, much more the mark than formerly of devout persons. It is pleasant to say these things. If the witnesses clothed in sackcloth for many years have finished their testimony, it is because the truths have been accepted for which they suffered.

May the author of this Life of Stephen Grellet be permitted to record that to him, amidst pastoral and public duties, it has been with pleasant memories he has followed the course of this great and remarkable man. It was his privilege to stand by the side of Friends of Reading for a few years, and in Leeds for ten years, in services on behalf of popular education, abolition of slavery, and other public questions. Frequently has he united with them elsewhere in the course of a ministry of more than thirty years. He recalls with a tender admiration the remembrance of their honorableness, wisdom, firmness, large mindedness, and their unvarying courtesy and deference to the opinions of others. It is grateful to him to remind this generation of men to whom this country and the world are under such abiding obligations, "inconsiderable" though they may esteem themselves.

One supreme principle of the Friends remains to be more and more maintained and developed. That is, as the Life and Mission of Stephen Grellet teach, that the Spirit of Christ is the silent, patient, inspiring and ever guiding Presence among men, and is the abiding witness for Jesus in a world on which the cross of Calvary has been lifted up. In these last days, when the faithful application of the teaching of

holy Scripture to the new conditions of society is perplexing and difficult, the Spirit will guide and counsel as we supremely aim and pray to be in complete subjection to His perpetual motions. Then we shall have help wisely to work, and patiently to wait, for the final setting up of Christ's kingdom among men.

"Let us toil on; the work we have behind us,
Though incomplete, God's hand will yet embalm,
And use it some way; and the news will find us
In heaven above, and sweeten endless calm."

THE END.

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